出国留学英语阅读强化教程

提高

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出国留学英语阅读强化教程：提高

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内 容 简 介

本套教材共四册，是面向高中英语水平以上的学生而编写的强化阅读教程。本套书的词汇量起点为最基础的3 000 个单词，通过计算机程序筛选，以英国国家语料库最常用词汇列表的前11部分为基准，每册书增加2 000 个新词，四册书的词汇覆盖量达到11 000。每册各包含十个单元，每单元由Focus on、Text A和Text B三部分组成。

本书帮助学生掌握第7 000~9 000 的两千词汇量；Focus on板块主要聚焦阅读技巧与策略，提高学生对阅读材料的整体理解与鉴赏。

本套教材配有慕课在线课件和在线测试系统，全部课文也都配有英美原声朗读音频，可以进入"海大慕课"（www.moocouc.com）参加学习、辅导，并下载音频文件。

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前　言

本套教材是面向已经具有高中英语水平的学生而编写的英语阅读教程。国内目前所使用的英语教材，尽管对词汇量有一定的要求，但是教材本身的词汇量覆盖面严重不足。国外要求学生进行大量的课外阅读，教材没有覆盖的词汇可以依靠大量的课外阅读进行补充。但是中国的情况比较特殊，学生在学习英语时，有很强的应试目的性，基本上没有时间进行课外阅读，所以教材没有覆盖的词汇是很难掌握的。根据以上情况，本套教材提出了基本词汇全覆盖的设计理念。在中小学 12 年英语学习的基础上，通过本套教材的学习，可以培养学生的英语阅读能力，包括对基本词汇的认知能力，使之基本达到英语国家阅读人群的一般水平，或者说达到可以到国外大学接受以英语为教学语言的教育的程度。

根据高中阶段教学大纲规定的高中生词汇量大约为 4 000 个这一基本事实，本套教材的起点是最基础的 3 000 个单词（即这 3 000 个单词不再作为生词），通过计算机程序筛选，以英国国家语料库最常用词汇列表的前 11 部分（即全部为 11 000 个单词）为基准，每一册书增加 2 000 个新词，四册书的全部词汇量覆盖面为 11 000 个单词。这一词汇量水平，尽管远达不到英语国家学生大学入学时的词汇量，但超出国内大学公共英语四六级水平。如果能够达到这一目标，学习者至少可以有一个比较好的英语基础，能够顺利进入英语国家或其他国家以英语为教学语言的大学继续学习。

本套教材共四册，每册书的每一个单元都包括 150~200 个新词（编写过程中通过编好的计算机程序进行筛选），并保证新词不与其他三册书的新词重复。通过程序筛选，确保每册书的新增词汇量达到 2 000 个左右。学生在学习完四册书之后，阅读词汇量达到 11 000 个左右，基本上可以达到自主流畅阅读一般性英语读物的水平，为进一步用英语作为教学语言学习各个专业（包括英语语言文学专业）打下坚实的语言基础。

长期以来，许多人对国人英语学习的状况有一个误解，即国人阅读能力尚好，但听说能力不行。其实，这一误解来源于对英语阅读本身的误解。所谓的阅读能力，正常应当是指在不借助字典的情况下，可以无障碍读懂一般性英语读物的能力，而一般性读物通常是指一般文学和非文学读物、报刊，也就是英语国家高中毕业生所能够达到的能力。换句话说，本套教材的目标是要求学习者达到英语国家教育的扫盲要求。目前，我国中学生和大学生的英语阅读能力，即便是基础好的学生，也普遍达不到这个标准。主要差距在两个方面：一词汇量太小，基本阅读的材料都是控制词汇量的文本，而且还时常需要查生词；二阅读速度太慢，理解也慢，一个文本往往要读两遍及以上才能读懂。在这种情况下，想听懂同样水平的英语语音材料基本是不可能的。所以，很多自认为阅读能力尚好的学生，实际上阅读能力可能并不好。如果按英语国家对阅读的要求，基本算是文盲。本套教材的编者充分考虑了我国学生在阅读方面的这两个差距，一方面强调词汇量的扩充，另一方面强调阅读速度的提高。本套教材的书名，也反映了这样一种理念，即通过学习这套教材，突破阅读障碍，为进一步学习英语打下坚实的基础。

为了实现这一目标，本套教材配有慕课（MOOC）在线课件和在线测试系统，全部课文也都配有英美原声朗读音频，可以进入“海大慕课”（www.moocouc.com）参加学习、辅导，并下载音频文件。课文朗读音频一方面可以作为一种学习阅读的辅助手段，反复听读、跟读，把学习的内容从视听两个方面输入大脑，强化和巩固学习的效果；另一方面也可作为阅读学习的一把标尺来衡量学生是否达到学习目标之一：阅读速度的提升。学生的阅读速度至少要达到朗读速度，并且逐渐超过朗读速度，才能听懂音频材料，达到教学目标的要求。所以，使用本套教材的教师，不能仅以学生读懂课文内容为目标，一定要在读懂的基础上，不断提高阅读速度：首先，需要读懂课文；其次，需要听懂课文的录音，并进一步熟练跟读课文，达到熟练朗读的程度；最后，应当默读达到每分钟 250~300 个词的速度（即英语国家受过教育人群的一般阅读速度）。

英语作为一种拼音文字，其阅读可以分为四种：第一，拼读，即对每一个词，按读音规则读出每一个音节，也就是学会看到一个词，能拼读出它的发音，然后理解它的意义。第二，流畅朗读，省略音节的拼读，把每一个词作为一个整体读出发音并理解意义，这样可以大大提高阅读速度。第三，默读，即并不发出声音，只是在心里默读（根据研究，发音器官实际上也有反应，但是不发出声音）。默读要比朗读快很多，根据研究，默读的极限速度可以达到每分钟 800~900 个词。第四，视读，完全省略语音与单词的联系，通过视觉把词或词组直接与意义建立联系。掌握这种阅读方法的人，阅读速度可以达到每分钟几千个词。不同的阅读方法有着不同的功用和使用环境。即使在英语国家，大部分人也只能获得前三种阅读能力，而使用本套教材的学生都是把英语作为外语学习的人，所以只以掌握前三种阅读能力为目标。而且，第三种能力也只设立了最低的目标，即每分钟阅读 250~300 个词。当然作为长远目标，每分钟阅读 500 个词或更多应当是每一个英语学习者努力的方向。所以，本套教材要求学生对所有的课文都应当熟练朗读和快速默读。

本套教材的编者认为，由于所处的环境，我们最容易得到的英语材料是阅读材料，而且阅读材料从词汇的覆盖面、题材的广泛性方面来看都是其他材料所不能比拟的。所以，对中国学习者而言，英语阅读往往是最容易入门的。从阅读入手取得突破，然后转战听力、口语、写作，不但体现了中国古代先哲兵力战法的智慧，也符合现代学习心理学的认知。

本册为本套教材的第三册，共 10 个单元，每个单元由 Focus on、Text A 和 Text B 三部分组成。单元主题涉及教育、语言和智能、金融、文化、新闻、全球化等不同话题，使学生在学习英语的同时拓宽知识面。

本册聚焦高层次的阅读理解能力，突出表现在对阅读材料的整体理解与鉴赏，而非局限于对字、词、句的孤立理解。在教学中，教师应有意识地训练学生超越文本的字面含义、总体把握语篇传达的信息，使学生能够厘清作者的观点和作品的基调，了解作者的写作手法，欣赏作品的风格和意境，感知作品背后的风俗文化。为此，在 Focus on 部分，本册介绍了词的外延意义和内涵意义、搭配、典故、习语、修辞手段等内容，旨在帮助学生进行

高层次的阅读理解。同时，阅读速度的提升是本册的目标之一。本册开篇介绍了影响阅读速度的五大因素，并就如何突破这些因素的制约提供了可行性建议。希望通过本册的学习，学生的阅读速度能有质的提升，达到每分钟 250 词。此外，培养学生的缩写能力是本册的另一目标。缩写是一项重要的学术写作能力。在各类课程的学习中，学生经常需要对阅读材料与接收的信息进行概括总结。本册在第 9 和第 10 单元集中介绍了如何进行缩写和资料整合，同时每单元的最后一个写作练习大多是让学生就所学课文进行缩写。为了帮助学生有效掌握缩写的方法和策略，在教学实践中教师可首先讲解缩写和资料整合。

本册每单元包括两篇课文，多是学术性文章，均选自英文原版书刊，难度较大，篇幅也较长，这样不仅可使学生快速扩大词汇量，也可使学生进入国外大学后能顺利衔接大学的学习。每一篇课文都由 Power of Words、Text 和 Exercises 三部分组成。Power of Words 将课文里本阶段 2 000 个单词内的生词分为 Core Words 和 Words for Self-study 两部分：Core Words 主要是动词、形容词和一些比较难理解的名词等重点词汇；其他非重点词汇则放在 Words for Self-study 里，要求学生自己通过查词典等方式学习掌握其意思和用法，提高自学能力。需要指出的是，每篇课文里都出现了一定数量的未包含在 11 000 个词汇量以内的单词，因此学完本套教材之后，学生的基本词汇量将远远超过 11 000。每篇课文都需要精读，要求学生理解并掌握课文。相应地，教材的课后练习也是以阅读理解和词汇练习为主。

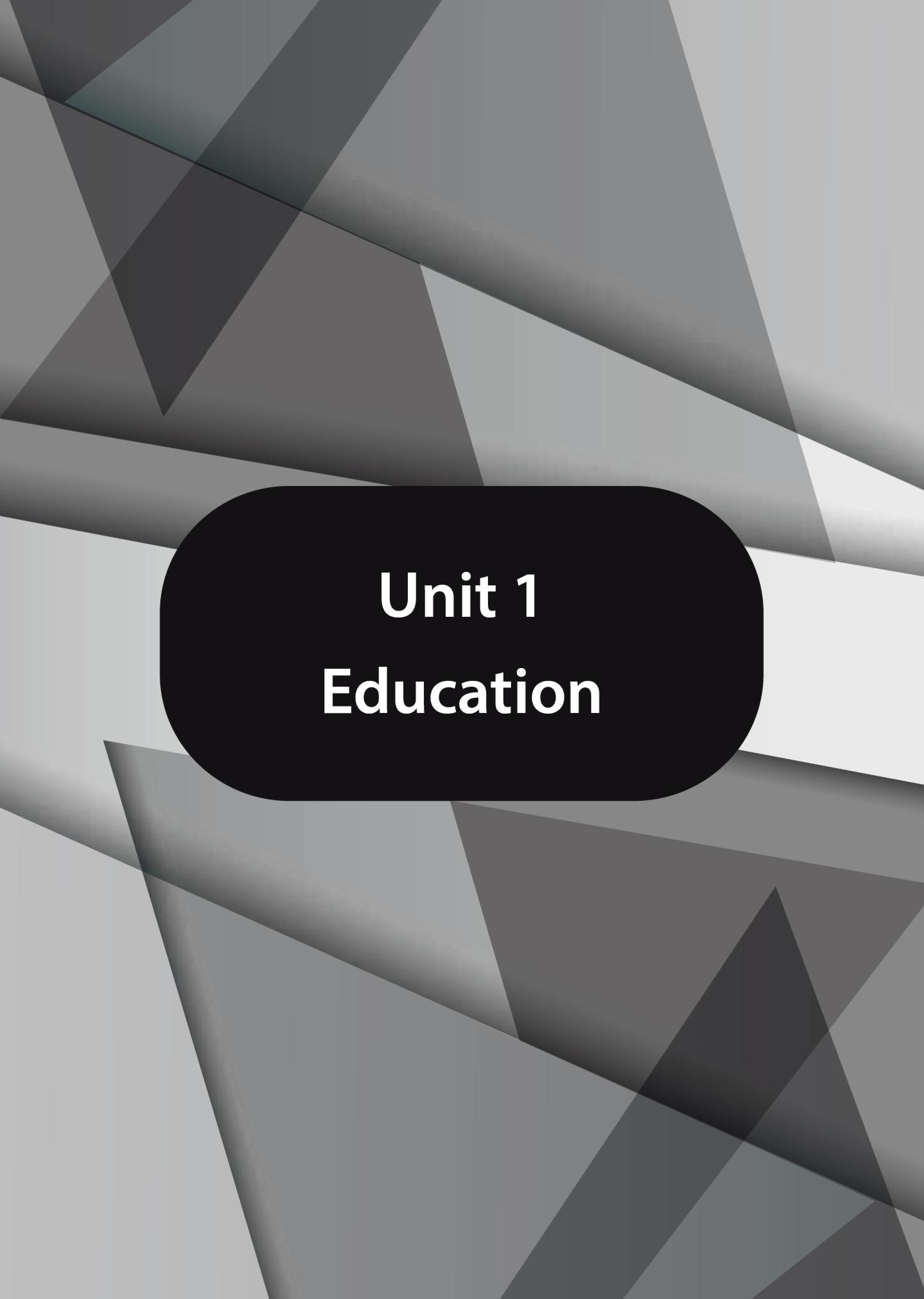
总之，我们希望并相信，通过本套教材的学习，学生的英语阅读水平能取得质的飞跃，从而带动其英语听、说、译各方面能力的大幅提升，为学生日后进入国外大学学习打下坚实的基础。

本教材的编写得到山东大学外国语学院、中国海洋大学外国语学院和国际教育中心、山东师范大学外国语学院、山东科技大学外国语学院、青岛理工大学外国语学院、山东威海外事学院、青岛工学院和山东外贸职业学院以及清华大学出版社的鼎力相助，尤其是山东中英国际工程图书有限公司的资助，在此一并感谢。

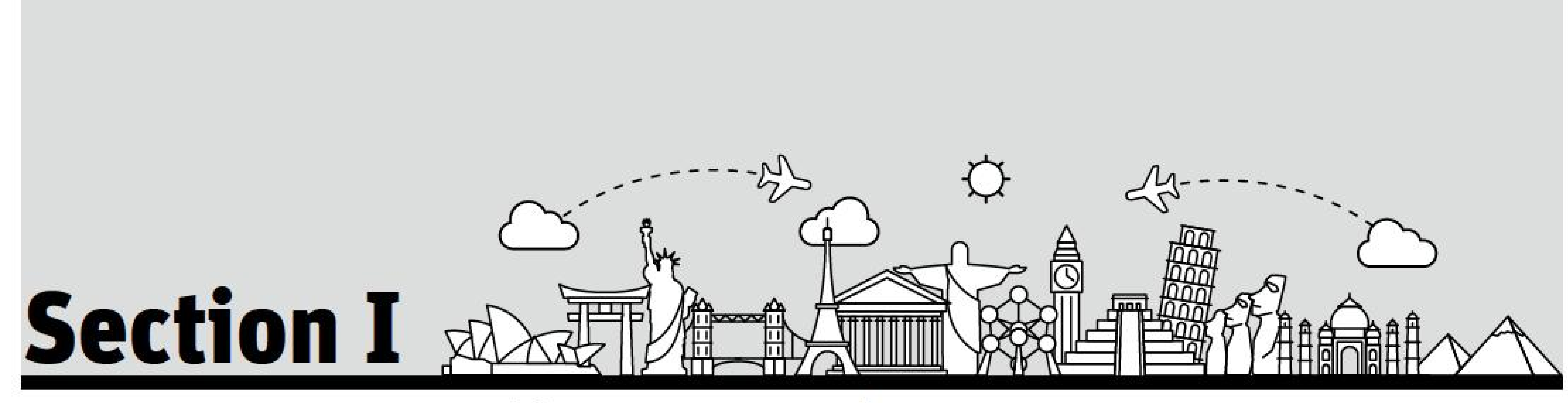
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2018 年 8 月

目　录



Unit 1
Education



Section I
Focus on Reading Speed

Reading speed—The eyes determine it.

What really determines your words-per-minute reading rate?

You may be surprised to learn that reading speed is intimately related to eye movements—the fewer, the faster; the greater, the slower. Or, putting it technically: Reading rate is controlled primarily by the deviations of fixations made per line of print.

Studies show (and logic supports) that the slower the reader, the more his eyes move as he/she struggles over the printed page. Very poor (slow) readers may make as many or more visual stops per line as there are letters in the words on that line. Good (faster) readers may stop (fixate) only once every two or three words, taking larger visual "bites" as they move forward. Excellent (fast) readers seldom stop (visually fixate) more than twice per line, and only once on the shorter line-lengths. Then it would follow that the quickest and one of the most effective ways to increase reading rate would be to reduce the amount of eye movement.

Eyes are living cameras.

The best way to understand the role of the eyes relative to reading is to compare them to a camera. As you know, in photography the object to be captured on film must be caught perfectly still when the camera's shutter is open or the unfortunate result will be a blur on the film. Therefore, if you want distortion-free images, both the subject and camera must be completely still at the instant the shutter snaps.

The case is the same with reading. The eyes can see well enough to read with accuracy and certainty only when they are absolutely still. When the eyes are in motion across the printed line, all letters and words are blurred and no actual reading can take place. In fact, as far as productive reading is concerned, all eye movement is a total waste—a waste of time, energy, and comprehension. When you read, you function much the same as a photographer who, in order to capture on film an expansive panorama (letters, words, phrases, sentences, paragraphs, pages, chapters, books), must move his/her camera (eyes), determine the subject, snap the picture, and then repeat the process again and again.

Which "reader-photographer" are you?

Look at the examples following and study the patterns of the fixation or "eye-stops" of four very different types of readers. Each stop is numbered above the letter, word, or phrase. At this point, where would you place yourself as a reader-photographer?

The very poor (slow) reader:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

W h e n y o u r e a d w o r d

16 17 18 19 20 21 22 23 24 25 26 27 28 29

b y w o r d y o u w a s t e

30 31 32 33 34 35 36 37 38 39 40 41

v a l u a b l e t i m e.

The slow word-by-word reader:

1 2 3 4 5 6 7 8 9 10

When you read word by word you waste valuable time.

The better-than-average reader:

1	2	3	4
When you read	word by word	you waste	valuable time.

The accelerated reader:

1	2
When you read word by word	you waste valuable time.

It is not difficult to see how much longer it would take the very poor reader to cover the same material as the slow word-by-word reader, and so on.

It makes good sense that when you drive, you hope to catch all the traffic lights green. If you do, all other conditions being equal, you will arrive at your destination more refreshed and much sooner than if many or most lights were red. The same principle applies almost exactly to reading. Make fewer stops and you get through sooner—and with better understanding of what you have read and less fatigue and frustration.

Blocks to better reading

To read faster you must identify and overcome slow, ineffective reading habits and practices. Just to identify and overcome them, however, is not enough; they must be replaced with faster, more effective habits and practices.

Slow reading and less-than-fully-effective reading are caused by five "blocks". While you may not be hindered by all of these blocks, you should know what they are, and how to remove those which might stand between you and your goal to become an accelerated reader.

Block 1—Failure to preview

It is unlikely that you would start on a motor trip to an unknown place without a road map, or that you would dive headfirst into a pool without knowing the water's depth, or that you would

attempt to cook a totally new dish without a recipe.

Therefore, it may be well worth your time now to study the simple but effective steps necessary to properly preview different types of reading matter. Prereading can tend to reduce your actual reading load by helping to determine quickly whether what you have before is worth spending time to read in depth.

Block 2—Wasted eye movement

Have you ever observed the average reader's eyes as he reads? If so, you would notice they tend to move across the line of print in a series of short jerks, stopping approximately once for each word. If you watched long enough, you would notice this jerky movement is frequently interrupted by glances above, below, to the far left and far right, and perhaps even totally away from the page. These unnecessary movements are known respectively as *regressions* (looking back, or above), *progressions* (look ahead, or below), and *distractions* (looking left-right, or away from the page).

You might also note the eyes travel to the last printed word on the right (or into the right margin), and then snap back to the first printed word of the next line (or into the left margin).

Observing the accelerated readers, however, you would see marked differences in the number and types of eye-stops and movements. First, you would note there are markedly fewer jerks. The eyes move across the line with only two or three stops. (Remember: Reading rate is, to a large degree, determined by the number of stops or fixations the eyes make while reading each line. The fewer the stops, the faster the rate.)

Further, you would find that the left-right swing of the eyes would limit travel to only about one-half the total line length, and this half includes the middle half—the second and third quarters. The eyes do not move over the first or fourth quarters of the line. Also, you would note few if any regressions, progressions, and certainly a bare minimum of visual distractions. However, you would notice that pages were being turned quite frequently.

Block 3—Poor vision span

The "average" reader tends to move his eyes across the printed line in a series of short jerks, stopping approximately once per word. To read noticeably and productively faster, the number of visual fixations or eye-stops made per line must be reduced. Any reduction, however minor, will tend to increase reading rate. And with a marked increase in rate, better comprehension can be expected to follow as practice at the accelerated rate is gained.

To reduce the number of stops, it is necessary to train the eyes to pay conscious attention to (see) a larger area of the page each time they stop (fixate). Training involves drill and practice designed to "develop" the peripheral vision—the side-to-side and up-and-down areas. Without specialized training, most readers pay adequate conscious attention to only five to ten percent of the total visual area—that closest to the centermost point of focus. While it is unrealistic to think that the total vision area can be developed to the point of complete usefulness for the reading of normal print, it is a realistic goal to attempt to enlarge the area so that more of it can be utilized for normal reading.

With practice, it is definitely possible for individuals with normal vision to increase the vision span, to develop and utilize more of the so-called side vision so that the eyes, when reading, take larger visual "bite" with each fixation. Consider the good basketball player who, after much practice on the

court, develops the ability to see what is happening all around him with a minimal amount of eye and/or head movement. Being able to see a wide area at all times is necessary if he is to plan his moves in the midst of the frenzied action and excitement. With practice and patience, your eyes will adjust surprisingly well to the need to see a larger area of the printed page each time they fixate (stop).

Block 4—Vocalization and subvocalization

Vocalization when reading is, of course, reading aloud; subvocalization might be defined as reading aloud silently—to one degree or another. Reading aloud too fast would present problems mainly for the reader's listeners, but subvocalization can present serious problems for the person who wishes to read noticeably faster than he normally speaks. If you wish to become an accelerated reader, you must overcome subvocalization completely; failure to do so will forever bond your silent reading rate to your speech rate of about 150 wpm.

A silent reading rate near the speech rate—150 wpm—is not the only indicator or symptom of subvocalization (and/or vocalization). There are five other culprits, some humorously termed. These are: *lipping*, *tongue warbling*, *jawing*, *Adam's appling*, and *diaphragming*.

Lipping

Most slow readers "lip-read" on one or more of three movement levels, i.e., *speaking aloud*, *whispering*, and "*lip-sync-ing*". The "lip-sync-er" is more difficult to spot because he seldom if ever makes any type of audible sound while reading; however, his lips are just as busy forming syllables and words as if he were reading aloud.

"Lipping" habits can be overcome quickly and with relative ease if you are aware of their presence, and apply the following techniques until you succeed.

1. Cup both hands behind the ears as you read. If you hear any sounds or whispers at all, concentrate on maintaining silence, and listen as necessary until you break the habit.

2. Read with a pencil held lightly between the lips. Any movement of the lips will be illustrated and exaggerate by the pencil's actions. Practice until the pencil remains still.

3. In severe or extreme cases, the mouth can be sealed temporarily with plastic tape.

Tongue warbling

Birds may warble and utter sweet sounds, but effective readers should not. The "tongue warbler" is a near-master at concealing this tiring and limiting practice. You would no doubt have to watch his throat carefully to catch him because his lips may be as steady as those of the best ventriloquist's; however, inside the mouth and throat, the tongue is busily engaged with forming each and every sound as he reads.

As you read this short paragraph, are you aware of even the slightest movement of the tongue not associated with breathing? If so, no matter however slight, you must overcome it.

Excellent results with stopping "tongue warbling" may be obtained by first ascertaining that it is going on and (if it is), applying the following techniques.

1. Read with a pencil gripped midway back in the mouth, with the tongue held underneath.

2. Read with chewing gum held between the top of the tongue and the roof of the mouth.

3. Hold fingers beneath the jaws to detect tongue movement.

Jawing

The "jawer" does exactly what the term suggests; his jaw tends to "keep time" with his reading. It may appear that he is chewing. If you need to check for and/or overcome this habit, try the following.

1. Read with your chin resting solidly on a clinched fist. (The elbow is planted firmly on a desk or table.)

2. Read while chewing gum; however, make certain to avoid chewing in rhythm with your reading.

3. Practice reading with a pencil clinched firmly between the front teeth.

Adam's appling

The reader here has ostensibly succeeded with cutting out or concealing practically all external and internal movement relative to the head and has, instead, substituted what amounts to throat "exercises".

As he reads silently, he unconsciously puts the voice box and vocal cords through all or most of the intricate movements and changes necessary for normal speech. Inaudibly, he raises and lowers pitch as he experiences the action of the words being read. If a very sensitive microphone were attached to the throat, he might be surprised to learn how much inarticulate "speaking" is going on beneath the normal hearing level.

Check yourself now. Place fingers lightly on both the sides and front of the Adam's apple—voice box. Is there any vibration or movement except that necessary for breathing and swallowing? If so, you are "Adam's appling". You can put a stop to it by utilizing these hints.

1. Consciously and deliberately relax the entire throat and neck area. Stop occasionally to roll and turn the head; breathe deeply, comfortably.

2. Continue to read with fingers on the voice box. Any vibration or movement will alert you to relax further.

Diaphragming

The "diaphragmer" adds actions to silent reading by regulating respiration to correspond with words, phrases, and sentences as he reads. He is unconsciously "projecting" his unverbalized speech. Aside from slowing reading rate, he may well find extended periods of reading quite exhausting.

To test yourself for this weakness, first place a finger beneath the nostrils to ascertain any erratic movement of air; next, put the other hand on the stomach area (beneath the ribs) to feel if the rhythm of the diaphragm corresponds at all with that of your reading.

It is relatively easy to eliminate this practice by reading with hands placed as has been suggested until you succeed with divorcing action of the diaphragm totally from silent reading. While breathing is necessary to life and health, it should have no connection with reading to yourself.

Block 5—Miscellaneous weaknesses

There are three other blocks to faster, more effective reading. While they might seem rather insignificant, they should nonetheless be identified and eliminated if they hamper your progress.

Pointing/Marking

Pointing out or marking your place with a finger, hand, pencil, ruler, card, sheet of paper, or any other object or device is both an unnecessary and a time- and energy-wasting practice. The entire page should be open and exposed to your eyes when you are reading. If you find it difficult to resist pointing/marking, place all such devices out of reach so you will not pick them up unthinkingly. If fingers persist with returning to the page to point and mark your "place", literally sit on your hands until you learn to rely on the eyes to do the job for you.

Hand scanning

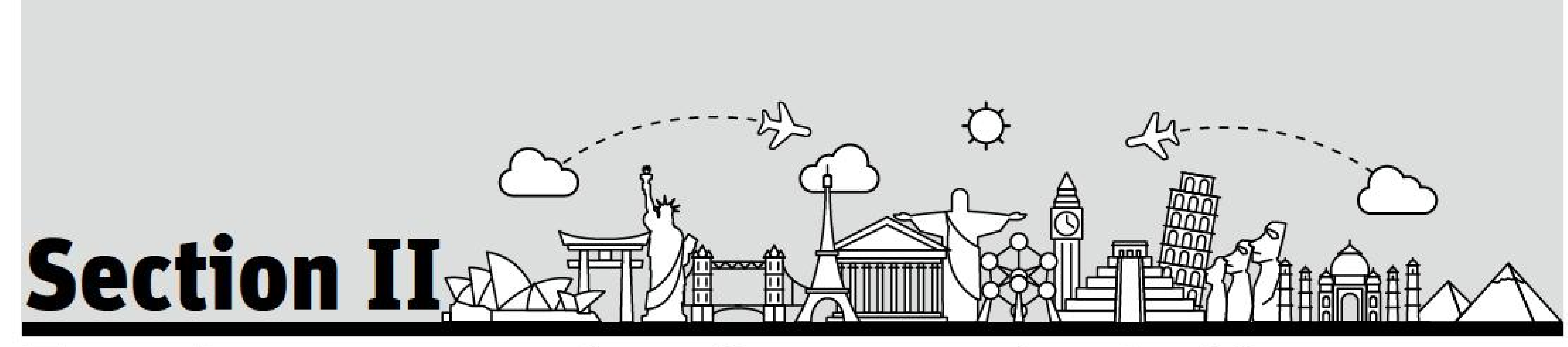
Hand scanning, recommended by some exponents of rapid reading, is the second miscellaneous weakness to avoid. Any physical covering (concealing) of the page, for whatever purpose, limits the reader's chances for a more complete understanding of the material printed on that page. Any movement of a hand or finger either down or across a page is not only distracting, it is unnecessary. Hand scanning is, in fact, a "crutch" and has no positive purpose to increase reading rate and improve comprehension.

Slow page turning

Observations of thousands of readers of all types confirmed conclusively that many ineffective readers may take an average of four seconds just to turn a page and resume reading. This is nearly as much time as some faster readers require to read a whole page! At four seconds per page, the reading of a 400-page book would consume some 13 minutes of wasted time on page turning alone.

To assure greater efficiency and time economy with page turning, read with the book flat on the surface of a desk or table. The moment the eyes begin reading the left-hand page, you should "feel out" with the thumb and forefinger of the right hand the next single sheet. Doing so will assure avoidance of the frustrating mistake of turning more than one sheet at a time. As soon as you finish reading the right-hand page, flip the paper quickly, and if necessary, use the fingertips of the left hand—near the bottom—to hold down the newly turned page. Repeat the "feel out" process immediately.

(Adapted from *Triple Your Reading Speed*, edited by Wade E. Cutler)



Section II

Text A: Preparation for Practical Life

Part 1 Power of Words

Core Words

① **adolescence** [ædə'les(ə)ns] ***n.***

the period of life when a child develops into an adult; the state or process of growing up; a stage of development (as of a language or culture) prior to maturity

synonym	puberty; youthhood
word family	adolescent

Example 1 During adolescence, boys are sometimes very shy and lacking in self-confidence.

Example 2 My adolescence was a triumph of the superego over the id.

② **antagonistic** [æn,tæg(ə)'nɪstɪk] ***adj.***

opposed to an idea or group

synonym	opposed; hostile
antonym	approved
word family	antagonist; antagonistically

Example 1 Yet, on the whole, the rich man remains antagonistic to the poor.

Example 2 The antagonistic relationship between the two parties lasts for more than ten years.

③ **benign** [bɪ'naɪn] ***adj.***

used to describe someone who is kind, gentle, and harmless or something showing kindness and gentleness

synonym	gracious
antonym	malign
word family	benignant; benignancy
related phrase	benign competition; environmentally benign

Example 1 They are normally more benign audiences.

Example 2 They enjoyed an especially benign climate.

④ **caveat** ['kævɪæt] ***n.***

a warning enjoining one from certain acts or practices a caveat against unfair practices; an explanation to prevent misinterpretation; a modifying or cautionary detail to be considered when evaluating, interpreting, or doing something; a legal warning to a judicial officer to suspend a proceeding until the opposition has a hearing

synonym	warning; caution
related phrase	caveat emptor

Example 1 The company gives a caveat at the end of the advertisement, listing the possible side effects of the drug.

Example 2 I have used this method for many types of breads but there are two caveats that need to be explained.

⑤ **destitute** ['destɪtjuːt] ***adj.***

lacking something needed or desirable; lacking possessions and resources

synonym	indigent; needy
antonym	affluent; rich
word family	destitution
related phrase	be destitute of something

Example 1 The floods left many people destitute.

Example 2 He is a man who is destitute of mercy.

⑥ **exemplify** [ɪg'zemplɪfaɪ] ***vt.*** **(exemplified/exemplified/exemplifying)**

to show or illustrate by example; to be an instance of or serve as an example or to be typical of

synonym	demonstrate; illustrate; instance; instantiate
word family	exemplification
related phrase	exemplify in/by

Example 1 Moore's case exemplifies the difficulty in diagnosing unusual illnesses.

Example 2 The modern spirit of revolt was best exemplified by the work of Kafka and Freud.

⑦ **inception** [ɪn'sepʃ(ə)n] ***n.***

the start of an organization or institution

synonym	incipiency; origin
antonym	dissolution
word family	incept

Example 1 Since its inception in 1934, FHA has insured more than 34 million home mortgages.

Example 2 This is a problem that has plagued the semiconductor industry since its inception in the 1960s.

⑧ **latent** ['leɪt(ə)nt] ***adj.***

present and capable of emerging or developing but not now visible, obvious, active, or symptomatic

synonym	potential; dormant
antonym	existent; active
word family	latently; latency
related phrase	latent defect

Example 1 Police experts found latent fingerprints on the glass.

Example 2 Advertisements attempt to project a latent meaning behind an overt message.

⑨ **privy** ['prɪvɪ] ***adj./n.*** **(*pl.* privies)**

hidden from the knowledge of others; belonging or relating to a person in one's individual rather than official capacity; admitted as one sharing in a secret; a person having a legal interest of privity; a toilet, especially one outside a house in a small separate building

synonym	private; secret; confidential
antonym	common, open, public
word family	privily

Example 1 There were privy meetings between high-level representatives.

Example 2 Only three people, including a policeman, will be privy to the facts.

⑩ **relegate** ['relɪgeɪt] ***vt.*** **(relegated/relegated/relegating)**

to put (someone or something) in a lower or less important position, rank, etc.; to give (something, such as a job or responsibility) to another person or group; to move (a sports team) to a lower position in a league

synonym	banish; demote; assign; demote
antonym	promote
word family	relegation
related phrase	relegate somebody/something to something

Example 1 Might it not be better to relegate the King to a purely ceremonial function?

Example 2 The bill has been relegated to committee for discussion.

⑪ **repulsive** [rɪ'pʌlsɪv] ***adj.***

If you describe something or someone as repulsive, you mean that they are horrible and disgusting and you want to avoid them.

synonym	repellent; disgusting
antonym	attractive
word family	repulsively; repulsiveness

Example 1 Many people find slugs repulsive.

Example 2 Magnets have a repulsive effect on each other.

⑫ **tacit** ['tæsɪt] ***adj.***

expressed or carried on without words or speech; implied or indicated (as by an act or by silence) but not actually expressed

synonym	unspoken; implied
antonym	explicit; expressed
word family	tacitly; tacitness
related phrase	tacit agreement

Example 1 The question was a tacit admission that a mistake had indeed been made.

Example 2 Your silence may be taken to mean tacit agreement.

⑬ **withhold** [wɪð'həʊld] ***vt./vi.*** **(withheld/withheld/withholding)**

to hold back from action; to refrain from granting, giving, or allowing; to take out (an amount of money for taxes) from someone's income

synonym	restrain; check
antonym	allow; permit
word family	withholder
related phrase	withhold facts/evidence/information

Example 1 I withheld payment until they had completed the work.

Example 2 The computer giant has hinted that it has some big plans, but has withheld details.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

abode	disparage	downright	enlistment	hitherto
hypothesis	incompetence	infuse	laud	millennium
patriot	pauper	statute	stockpile	therein
thereof	utopia			

Part 2 Text

Preparation for Practical Life

It is, perhaps, the chief glory of the Ideal Commonwealth that each and every member thereof is found in his right place. His profession is also his vocation; in it is his pride; through it he attains to the entertainment; by it he makes his contribution to the happiness of his fellows and to the welfare and progress of the State[1]. The contemplation of the Ideal, however, would seem to be nature's painkiller for experience of the Actual. In practical life, all attempts, however earnest and

continuous, to realize this ideal are frustrated by one or more of many difficulties; and though the Millennium follows hard upon Armageddon, we cannot assume that in the period vaguely known as "after the war" these difficulties will be fewer in number or less in magnitude. Some of the more obvious may be briefly considered.

In theory, every child is "good for something"; in practice, all efforts to discover for what some children are good prove futile. The napkin may be shaken never so vigorously, but the talent remains hidden. In every school, there are many honest fellows who seem to have no decided bent in any direction, and who would probably do equally well, or equally badly, in any one of half-a-dozen different employments. Some of these boys are steady, reliable, not unduly averse from labor, willing—even anxious—to be guided and to carry out instructions, yet are quite unable to manifest a preference for any one kind of work.

Others, again, show real enthusiasm for a business or profession, but do not possess those qualities which are essential to success therein; yet they are allowed to follow their supposed bent, and spend the priceless years of adolescence in the achievement of costly failure. Many a promising mechanic has been spoiled by the virulent attempts to make a passable engineer; and the annals of every profession abound in parallel instances of misconceived zeal. In saying this, however, one would not wish to disparage enthusiasm, nor to deny that it sometimes reveals or develops latent and unsuspected talents.

The life-work of many is determined largely, if not entirely, by what may be termed family considerations. There is room for a boy in the business of his father or some other relative. The fitness of the boy for the particular employment is not, as a rule, seriously considered; it is held, perhaps, to be sufficiently proved by the fact that he is his father's son. He is more likely to be called upon to recognize the special apportionment of a benign Providence on his behalf. It is natural that a man should wish the fruits of his labor to benefit his family in the first instance, at any rate; and the desire to set his children well on the road of life's journey seems entirely laudable. It is easy to hold what others have won, to build on foundations which others have laid, and to do this with all their experience and goodwill to aid him. Hence when the father retires he has the solid satisfaction of knowing that: Resigned unto the Heavenly Will, his son keeps on the business still.

It cannot be denied that this policy is often successful; but it is equally undeniable that it is directly responsible for the presence of many incompetent men in positions which none but the most competent should occupy. There are many long-established firms hastening to decay because even they are not strong enough to withstand the disastrous consequences of successive infusions of new (and young) blood.

Many, too, are deterred from undertaking gratifying work by reason of the inadequate income to be derived therefrom, and the unsatisfactory prospects which it presents. Let it suffice to mention the teaching profession, which fails to attract in any considerable numbers the right kind of men and women. A large proportion of its members did not become teachers from deliberate choice, but, having failed in their attempt to secure other employments, were forced to betake themselves to the ever-open gate of the great Refuge for the Destitute, and become teachers (or, at least, become classified as such). True there are a few "prizes" in the profession, and to some of the *rude donati* the Church holds out a helping hand; but the lay members cannot look forward even to the "congenial gloom of a Colonial Bishopric".

Others, again, are attracted to employments (for which they may have no special flair by the

large salaries or profits which are to be earned therein, often with but little trouble or previous training—or so, at least, they believe. The idea of vocation is quite obscured, and a man's occupation is in effect the shortest distance from poverty which he cannot endure, to wealth and leisure which he may not know how to use.

It frequently happens, too, that a young man is unable to afford either the time or the expense necessary to qualify for the profession which he desires to enter, and for which he is well adapted by his talents and temperament. Not a few prefer in such circumstances to "play for safety", and secure a post in the Civil Service[2].

It is plain from such considerations as these that all attempts to realize the Utopian ideal must needs be, for the present at least, but very partially successful. Politics are not the only sphere in which "action is one long second-best". Even if it were possible at the present time to train each youth for that calling which his own gifts and temperament, or the reasoned judgment of his parents, selected as his life-work, it is very far from certain that he would ultimately find himself engaged therein. English institutions are largely based on the doctrine of individual liberty, and those statutes which establish or safeguard individual rights are not unjustly regarded as the "bastion of the Constitution[3]". But the inseparable right of a father to choose a profession for his son, or of the son to choose one for himself, is often exercised without any real inquiry into the conditions of success in the profession selected. Hence the frequent complaints about the "overcrowding of the professions" either in certain localities or in the country at large. The Bar affords a glaring example. "There be many which are bred unto the law, yet is the law not bread unto them." The number of recruits which any one branch of industry requires in a single year is not constant, and, in some cases, is subject to great fluctuations; yet there are few or no statistics available for the guidance of those who are specially concerned with that branch, or who are considering the desirability of entering it. The establishment of Employment Exchanges[4] is a tacit admission of the need of such statistics, and—though less certainly—of the duty of the Government to provide them. Yet even if they were provided it seems beyond dispute that, in the absence of strong pressure or compulsion from the State, the choice of individuals would not always be in accordance with the national needs. The entry to certain professions—for instance that of medicine—is most properly safeguarded by regulations and restrictions imposed by bodies to which the State has delegated certain powers and duties. It may happen that in one of these professions the number of members is greatly in excess, or falls far short of the national requirements; yet neither State nor Professional Council has power to refuse admission to any duly qualified candidate, or to compel certain selected people to undergo the training necessary for qualification. It is quite conceivable, however, that circumstances might arise which would render such action not merely desirable but absolutely essential to the national felicity; indeed, it is at least arguable that such circumstances have already arisen. The popular doctrine of the early Victorian era[5], that the welfare of the community could best be secured by allowing every man to seek his own interests in the way chosen by himself, has been greatly modified or wholly abandoned. So far are we from believing that national efficiency is to be attained by individual liberty that some are in real danger of regarding the two as essentially antagonistic. The nation, as a whole, supported the Legislature in the establishment of compulsory military service; it did so without enthusiasm and only because of the general conviction that such a policy was demanded by the magnitude of the issues at stake. Britons have always been ready, even eager, to give their lives for their country; but, even now, most of them prefer that the obligation to do so should be a moral, rather than a legal one. The doctrine of individual liberty implies the

minimum of State interference. Hence there is no country in the world where so much has been left to individual initiative and voluntary effort as in England; and, though of late the number of Government officials has greatly increased, it still remains true that an enormous amount of important work, of a kind which is elsewhere done by salaried servants of the State, is in the hands of voluntary associations or of men who, though appointed or recognized by the State, receive no salary for their services. Nor can it be denied that the work has been, on the whole, well done. A traditional practice of such a kind cannot be (and ought not to be) abandoned at once or without careful consideration; yet the changed conditions of domestic and international politics render some modification necessary.

If the Legislature has protected the purchaser—in spite of the doctrine of "caveat emptor"—by enactments against adulteration of food, and has in addition, created machinery to enforce those enactments, are not we justified in asking that it shall also protect us against incompetence, especially in cases where the effects, though not so obvious, are even more harmful to the community than those which spring from impure food? The prevention of overcrowding in occupations would seem to be the business of the State quite as much as is the prevention of overcrowding in abodes and factories. The best interests of the nation demand that the entrance to the teaching profession—to take one example out of many—should be safeguarded at least as carefully as the entrance to medicine or law. The supreme importance of the functions exercised by teachers is far from being generally realized, even by teachers themselves; yet upon the effective realization of that importance the future welfare of the nation largely depends. Doubtless most of us would prefer that the supply of teachers should be maintained by voluntary enlistment, and that their training should be undertaken, like that of medical students, by institutions which owe their origin to private or public benignity rather than to the State; nevertheless, the obligation to secure adequate numbers of suitable candidates and to provide for their professional training rests ultimately on the State. The obligation has been partially recognized as far as elementary education is concerned, but it is by no means confined to that branch.

It is well to realize at this point that the efficient discharge of the duty thus imposed will of necessity involve a much greater degree of compulsion on both teachers and pupils than has hitherto been employed. The terrible spectacle of the unoptimized resources of humanity, which everywhere confronts us in the larger relations of our national life, has been responsible for certain hypothesis which have either failed altogether to achieve their object, or have been but partially successful. Much has been heard of the educational ladder—incidentally it may be noted that the educational sieve is equally necessary, though not equally popular—and some attempts have been made to enable a boy or girl of parts to climb from the elementary school to the university without excessive difficulty. To supplement the glaring deficiencies of elementary education a few—ridiculously few—continuation schools[6] have been established. That these and similar measures have failed of success is largely due to the fact that the State has been content to provide facilities, but has refrained from exercising that degree of compulsion which alone could ensure that they would be utilized by those for whose benefit they were created. "Such continuation schools as England possesses," says a German critic, "are without the requisite condition of compulsion." The reforms recently outlined by the President of the Board of Education[7] show that he, at any rate, admits the criticism to be well grounded. A system which compels a child to attend school until he is fourteen and then leaves him to his own resources can do little to create, and less to satisfy a thirst for knowledge.

During the most critical years of his life—fourteen to eighteen—he is left without guidance, without discipline, without ideals, often without even the desire of remembering or using the little he knows. He is led, as it were, to the threshold of the temple, but the fast-closed door forbids him to enter and behold the glories of the interior. Year by year there is an appalling waste of good human material; and thousands of those whom nature intended to be captains of industry are relegated, in consequence of undeveloped or imperfectly trained capacity, to the ranks, or become loggers of wood and drawers of water. Many drift with other groups of human wastage to the unemployed, thence to the unemployable, and so to the gutter and the grave. The poor we have always with us; but the wastrel—like the pauper—"is a work of art, the creation of wasteful sympathy and legislative inefficiency."

We must be careful, however, in speaking of "the State" to avoid the error of supposing that it is a divinely appointed entity, endowed with power and wisdom from on high. It is, in short, the nation in miniature. Even if the Legislature were composed exclusively of the highest wisdom, the most enlightened patriotism in the country, its enactments must needs fall short of its own standards, and be but little in advance of those of the average of the nation. It must still acknowledge with Solon[8]. "These are not the best laws I could make, but they are the best which my nation is fitted to receive." We cannot blame the State without, in fact, condemning ourselves. The absence of any widespread enthusiasm for education, or appreciation of its possibilities; the claims of vested interests; the requisite of Party Government; and, above all, the murderous toughness of individual rights have proved nearly insuperable obstacles in the path of true educational reform. On the whole we have received as good laws as we have deserved. The changed conditions due to the war, and the changed temper of the nation afford a unique opportunity for wiser counsels, and—to some extent—guarantee that they shall receive careful and sympathetic consideration.

It may be objected, however, that in taking the teaching profession to exemplify the duty of the State to assume responsibility for both individual and community, we have chosen a case which is exceptional rather than typical; that many, perhaps most, of the other vocations may be safely left to themselves, or, at least left to develop along their own lines with the minimum of State interference. It cannot be denied that there is force in these objections. It should suffice, however, to remark that, if the duty of the State to secure the efficiency of its members in their several callings be admitted, the question of the extent to which, and the manner in which control is exercised is one of detail rather than of principle, and may therefore be settled by the common sense and practical experience of the parties chiefly concerned.

A much more difficult problem is sure to arise, sooner or later, in connection with the utilization of efficients. Some few years ago the present Prime Minister called attention to the waste of power involved in the training of the rich. They receive, he said, the best that money can buy; their bodies and brains are disciplined; and then "they devote themselves to a life of idleness." It is "a stupid waste of first-class material". Instead of contributing to the work of the world, they "kill their time by tearing along roads at perilous speed, or do nothing at enormous expense." It has needed the bloodshed war in history to reveal the splendid heroism latent in young men of this class. Who can withhold from them gratitude, honor, nay even reverence? But the problem still remains how are the priceless qualities, which have been so freely devoted to the national welfare on the battlefield to be utilized for the greater works of peace which await us? Are we to recognize the right to be idle as well as the right to work? Is there to be a kind of second Thellusson Act, directed against stockpile

of leisure? Or are we to attempt the discovery of some great principle of Conservation of Spiritual Energy, by the application of which these men may make a contribution worthy of themselves to the national life and character? Who can answer?

But though it is freely admitted on all hands that some check upon aggressive individualism is imperatively necessary, and that it is no longer possible to rely entirely upon voluntary organizations however useful, there are not a few of our countrymen who view with grave concern any increase in the power and authority of the State. They point out that such increase tends inevitably towards the despotism of an oligarchy, and that such a despotism, however benevolent in its inception, ruthlessly sacrifices individual interests and liberty to the real or supposed good of the State; that even where constitutional forms remain the spirit which animated them has departed; that officialism and bureaucracy with their attendant evils become supreme, and that the national character steadily deteriorates. They warn us that we may pay too high a price even for organization and efficiency; and, though it is natural that we should admire certain qualities which we do not possess, we ought not to overlook the fact that those methods which have produced the most perfect national organization in the history of the world are also responsible for orgies of brutality without parallel among civilized peoples. That such warnings are requisite cannot be doubted; but may it not be urged that they indicate dangers incident to a course of action rather than the inevitable consequences thereof? In adapting ourselves to new conditions we must needs take risks. No British Government could stamp out voluntaryism even if it wished to do so; and none has yet manifested any such desire. The nation does not want that kind of national unity of which Germany is so proud, and which seems so admirably adapted to her needs; for the English character and genius rest upon a conception of freedom which renders such a unity foreign and even repulsive to its temper. Whatever be the changes which lie before us, the worship of the State is the one form of idolatry into which the British people are least likely to fall.

(Adapted from "Preparation for Practical Life", by Sir J. D. McClure, printed on *Cambridge Essays on Education*)

Notes

① State

State is an organized community living under a single political structure and government, sovereign or constituent.

② Civil Service

Civil Service is a collective term for a sector of government composed mainly of career bureaucrats hired on professional merit rather than appointed or elected, whose institutional tenure typically survives transitions of political leadership.

③ Constitution

Constitution is a set of fundamental principles or established precedents according to which a State or other organization is governed.

④ Employment Exchanges

Employment Exchange is the former name of employment office used for providing

employment information.

⑤ Victorian era

Victorian era is the period of Queen Victoria's reign, from 20 June 1837 until her death on 22 January 1901. The era followed the Georgian period and preceded the Edwardian period, and its later half overlaps with the first part of the Belle Époque era of continental Europe.

⑥ continuation schools

Continuation school is an alternative to a comprehensive school. In some countries, it is primarily for students who are considered at-risk of not graduating at the normal pace. The requirements to graduate are the same, but the scheduling is more flexible to allow students to earn their credits at a quicker pace.

⑦ Board of Education

Board of Education, also the American Board of Education, traces its origins back to 1647 with the formation of the American public school system, the Massachusetts Bay Colony mandated that every town within its jurisdiction establish a public school. The U.S. Constitution left authority over education in the hands of the States under the Tenth Amendment, which reserved to them all powers not explicitly given to the federal government, and the States passed that authority on to local school boards.

⑧ Solon

Solon (638 BC–558 BC) is an Athenian statesman, lawmaker, and poet. He is remembered particularly for his efforts to legislate against political, economic, and moral decline in archaic Athens. His reforms failed in the short term, yet he is often credited with having laid the foundations for Athenian democracy. He wrote poetry for pleasure, as patriotic propaganda, and in defense of his constitutional reforms.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What is practical life? What preparations do you think are needed for practical life?
2. What are the similarities between a teacher and other vocations according to the passage?
3. How do you understand the popular doctrine of the early Victorian era that the welfare of the community could best be secured by allowing every man to seek his own interests in the way chosen by himself?
4. What is the educational ladder? How do you think about it?
5. According to the passage, how do you explain the sentence "These are not the best laws I could

make, but they are the best which my nation is fitted to receive."?

IV. Match the word in the middle with its synonym on the left and antonym on the right. Use a dictionary for help if necessary.

Synonym	Word	Antonym
deride	jeer	extol
sheepish	petite	renounce
unanimity	assent	stout
gloat	smug	mope
dingy	dowdy	prim
meager	tenuous	galore
supple	uptight	natty
shabby	maisonette	bothy
unnerved	tatty	gruff
penthouse	tender	lucid

V. Choose the word that best agrees with each group.

beetle	chariot	flail	mortgage	spitfire
steeple	steeplechase	stockpile	tor	walkway

1. lighthouse, beacon ________
2. scrum, speedway ________
3. truncheon, dint ________
4. boulevard, racetrack ________
5. storeroom, repertory ________
6. pawn, hock ________
7. cove, horseback ________
8. vermin, woodworm ________
9. armistice, battleship ________
10. cockpit, skirmish ________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

alcove	allude	antagonistic	counteract	construe
downright	empathic	hitherto	infuse	inescapable
latent	millennium	privy	repulsive	tyrant
scourge	uncanny	undergraduate	withhold	zeal

1. She saw herself as providing the political resolution that had been lacking ________.
2. There were new shelves in the ________ where the drinks table once stood.
3. McEniff's ________ for football has not subsided in later years, but it now has to

compete with two other compelling passions.

4. Nearly all people were aggressively ________________ to the idea.
5. We have advised our members to ________________ payment pending our inquiries.
6. For a second I considered whether I might not be able to make a meal from the remains, but, not only was the edge off my appetite, there was something ________________ about the thought of eating carrion, however fresh it looked.
7. The garden is full of scented plants which on warm days ________________ the still air.
8. Not only do these excellent murals reflect the ________________ ability contained within community groups across the city, they also relate a very important message—trees make a vital contribution to our way of life.
9. Like educational technologists, they have a number of prophets ready to announce the ________________ a little before its arrival.
10. It is a classic definition of tyranny that a ________________ feels his regime to be secure only when his subjects start to inform.
11. It may turn out that it is therefore a mistake to ________________ social science along the lines of natural science.
12. The damages will therefore have to be increased by an amount necessary to ________________ the shortfall.
13. We will ________________ briefly to the main points, as we see them, of these approaches.
14. The weather was like a ________________, the land could kill you.
15. The higher education institutions and ________________ courses are structured in ways which embody certain curricular concepts, models and assumptions.
16. I've had to be stubborn, single-minded and ________________ selfish in my pursuit of a movie career.
17. It is a(n) ________________ fact that, despite all the care taken in passing legislation, some statutory provisions when applied to the circumstances under consideration in any specific case are found to be ambiguous.
18. You can be more ________________ with your children by attending to what they are saying with an ear tuned to the hidden messages.
19. Each critic and each interview discovered and reported the ________________ fact of what had happened in the production of the film.
20. There was a similar body in existence, the ________________ Council, consisting of the chief officials of State together with other influential persons, which, indeed, still exists today as the formal body which technically discharges much of the official business of the Crown.

VII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

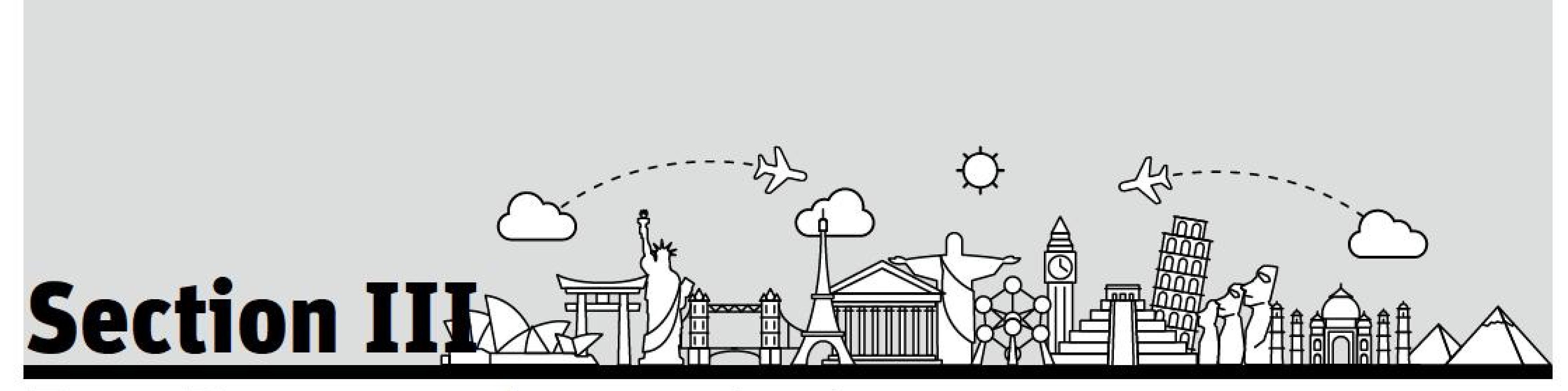
1. The life-work of many is determined entirely by what may be termed family considerations.

2. The establishment of Employment Exchanges is a tacit admission of the need of such statistics, and of the duty of the Government to provide them.
3. The Professional Council has power to refuse admission to any duly qualified candidate, or to compel certain selected people to undergo the training necessary for qualification.
4. England is a place where so much has been left to individual initiative and voluntary effort.
5. The entrance to the teaching profession should be safeguarded at least as carefully as the entrance to medicine or law.
6. Though it is natural that we should admire certain qualities which we do not possess, we ought not to overlook the fact that those methods are also responsible for orgies of brutality without parallel among civilized peoples.
7. The obligation has been partially recognized as far as higher education is concerned, but it is by no means confined to that branch.
8. The State is a divinely appointed entity, endowed with power and wisdom from on high. It is, in short, the nation in miniature.
9. Some fellows in school show real enthusiasm for a business or profession, but do not possess those qualities which are essential to success therein.
10. Not a few prefer in such circumstances to "play for safety", and secure a post in the Civil Service when they are unable to afford either the time or the expense necessary to qualify for the profession which they desire to enter.

VIII. Rewrite the following sentences without changing their original meaning.

1. It is natural that a man should wish the fruits of his labor to benefit his family in the first instance, at any rate; and the desire to set his children well on the road of life's journey seems entirely laudable.
2. The entry to certain professions—for instance that of medicine—is most properly safeguarded by regulations and restrictions imposed by bodies to which the State has delegated certain powers and duties.
3. So far are we from believing that national efficiency is to be attained by individual liberty that some are in real danger of regarding the two as essentially antagonistic.
4. Even if the Legislature were composed exclusively of the highest wisdom, the most enlightened patriotism in the country, its enactments must needs fall short of its own standards, and be but little in advance of those of the average of the nation.
5. Instead of contributing to the work of the world, they "kill their time by tearing along roads at perilous speed, or do nothing at enormous expense".

IX. A sentence goes, "The poor we have always with us; but the wastrel—like the pauper—is a work of art, the creation of wasteful sympathy and legislative inefficiency." Write a passage to illustrate your understanding of the saying.



Section III

Text B: “Boxed In” Black

Part 1 Power of Words

Core Words

① **allude** [ə'l(j)u:d] ***vi.*** **(alluded/alluded/alluding)**

to make indirect reference

synonym	hint; insinuate
antonym	announce; elucidate
word family	allusive; allusion
related phrase	allude to somebody/something

Example 1 As alluded to previously, the entire universe may actually exist in a higher-dimensional space.

Example 2 With friends, she sometimes alluded to a feeling that she herself was to blame for her son's predicament.

② **ascribe** [ə'skraɪb] ***vt.*** **(ascribed/ascribed/ascribing)**

to refer to a supposed cause, source, or author

synonym	attribute
word family	ascribable
related phrase	ascribe something to somebody/something

Example 1 This effort to ascribe blame makes no sense.

Example 2 We do not ascribe a superior wisdom to government or the State.

③ **commensurate** [kə'menʃ(ə)rət] ***adj.***

equal in measure or extent; corresponding in size, extent, amount, or degree

synonym	proportionate
antonym	incommensurate; disproportionate
word family	commensurately; commensuration
related phrase	commensurate with

Example 1 Employees are paid salaries commensurate with those of teachers.

Example 2 Salary will be commensurate with age and experience.

④ **concurrent** [kən'kʌr(ə)nt] ***adj.***

happening at the same time

synonym coetaneous; coinciding

antonym asynchronous

word family concurrently; concurrence

related phrase concurrent with

Example 1 The exhibition reflected concurrent developments abroad.

Example 2 My opinions are concurrent with yours.

⑤ **counteract** [kaʊntər'ækt] ***vt.*** **(counteracted/counteracted/counteracting)**

to make ineffective or restrain or neutralize the usually ill effects of by means of an opposite force, action, or influence

synonym neutralize; offset

antonym catch; embrace

word family counteraction; counteractive

Example 1 They gave him drugs to counteract his withdrawal symptoms.

Example 2 Taking vitamins can counteract some bad eating habits.

⑥ **denote** [dɪ'nəʊt] ***vt.*** **(denoted/denoted/denoting)**

If one thing denotes another, it is a sign or indication of it; what a symbol denotes is what it represents.

synonym betoken; indicate

word family denotative; denotation

Example 1 Crosses on the map denote villages.

Example 2 Her death denoted the end of an era.

⑦ **disparity** [dɪ'spærɪtɪ] ***n.*** **(*pl.* disparities)**

containing or made up of fundamentally different and often incongruous elements; markedly distinct in quality or character

synonym difference; inequality

antonym sameness; equality

word family disparate

related phrase disparity in/between

Example 1 There is a disparity between the rates of pay for men and women.

Example 2 The economic disparity between the area's black and white citizens is a serious problem.

⑧ **disseminate** [dɪ'semɪneɪt] ***vt./vi.*** **(disseminated/disseminated/disseminating)**

to spread abroad as though sowing seed; to disperse throughout

synonym circulate; propagate

word family dissemination; disseminator; disseminative

related phrase disseminate ideas

Example 1 At this level of production, the program is useful only to its creator and cannot be disseminated further.

Example 2 What he describes as mild criticism was a serious libel and it was widely disseminated.

⑨ **exhaustive** [ɪg'zɔːstɪv] ***adj.***

including all possibilities

synonym complete; thorough

antonym incomplete

word family exhaust; exhaustively; exhaustible; exhaustion

Example 1 The list shown here is by no means exhaustive.

Example 2 As a result of exhaustive inquiries the police are at last able to issue a description of the murderer.

⑩ **infatuation** [ɪnˌfætʃʊ'eɪʃən] ***n.***

unreasonably strong feelings of love that you only have for a short time, especially for someone that you do not known very well

synonym obsession

word family infatuate

Example 1 John has strong infatuation with the French teacher.

Example 2 Teenagers have their own infatuations.

⑪ **precarious** [prɪ'keərɪəs] ***adj.***

A precarious situation or state is one which may very easily or quickly become worse.

synonym perilous; parlous

antonym safe; secure

word family precarious situation

Example 1 The release of the individual from accountability lays a precarious basis for a new democratic political culture.

Example 2 The typical peasant farmer has a precarious existence, at the mercy of flood, disease and famine.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

anthropology	binary	brevity	discourse	engender	
heckle	ingrain	inhabitant	covert	pervert	
predominate	preside	propagate	quarantine	renounce	
scourge	stifle	tangible	temporal	thug	volatile

Part 2 Text

"Boxed In" Black

Although separated by more than a century, W. E. B. Du Bois[1] and Mos Def[2]'s words succinctly capture the historical and contemporary realities which have encapsulated people of African forebear residing in this country. For Du Bois, the historical characterization, explicit and tacit, of African Americans as an inconvenience, a nuisance, a scourge to be quarantined constituted a conscienceless and inhumane project resulting in the disparity of African American consciousness. For African Americans, the question "... how does it feel to be a problem..." is inundated with philosophical and temporal tensions and contradictions born of the volatile and involuntary nature through which their entry into this country was orchestrated. Unlike voluntary immigration, where the impetus could be fleeing from reprimand or the pursuit of greater opportunity, enslaved Africans arrived as property, as slaves, disallowed from receiving the rights and privileges bestowed unto Whites through birth. From this historical reality, then, the predominance of Black life articulated by Mos Def is a logical consequence.

It seems the aforementioned sentiments are also appropriate for many current day adolescent and young adult African American males, especially those young men residing in secluded and financially constrained urban enclaves, and attending schools where zero-tolerance policies are commonplace. Not surprisingly, then, is the fact that the national discourse about African American males and these institutional and systemic variables is practically inescapable. Whether within academia or popular culture, to see African American males described utilizing deficit-oriented terms or concepts as "precarious" or teetering on the verge of extension is an all too common phenomenon. Given this proliferation of literature on African American males that overwhelmingly operates from a deficit-orientation, one must seriously consider the following question: What manner of impact do these constructions and representations of African American males and Black masculinity have in general, and on the imaginations of Whites, especially those who have little to no contact with Black males?

During the second-degree murder trial of George Zimmerman[3], despite explicit instruction by the presiding judge, we were privy to how the Black male image is construed within the imagination of Whites, particularly those lawyers who assumed responsibility for defending Zimmerman.

On repeated occasions, Trayvon Martin[4]'s character was heckled and denounced during court proceedings and within the court of public opinion. Even though Trayvon Martin aspired for a future in science and had an academic profile that was well above average, he was consistently portrayed as a menacing and gang-affiliated thug. These stereotypes, it seemed, proved detrimental to Martin during his calamitous encounter with George Zimmerman and the subsequent criminal trial that was convened to determine whether his murder was justified.

In this manuscript the authors attempt to answer the "call", which is, in part, the mobilizing of "… scholars of color and others who share commitments to equity, social justice, and human liberation" that seeks to renounce our patriarchal tendencies and sympathetic leanings to move toward an empathic, ethical, and moral scholarship that propels us to a place where we are prepared to forcefully and courageously answer "the call". So, rather than evade the discourse on how Martin and other African American males are portrayed as menacing and threatening in a way that limits opportunity, this manuscript will engage this discourse directly by seeking to accomplish four objectives.

The authors first explore Iris Young's concept of cultural imperialism[5] (2004) and how this pertains to the creation of the cultural "Other". Through "Othering", Young suggests, the existence and cultural activities of non-dominant groups (e.g., styles of communication, familial structure, beliefs, values, etc.) are framed or "boxed in" by a narrative of deficiency and abnormality. Next, the authors will submit that cultural imperialism can serve as a useful heuristic lens for understanding the historical nature of "Othering" in relation to African Americans, and how it is inescapably connected to the "Othering" of African American males including Trayvon Martin. Given the ingrained presuppositions of Black pathology embodied by the "Othered" Trayvon Martin, the authors insist Zimmerman's reaction to Young, Trayvon exemplifies a reinforcing of the "boxed in" cultural "Other" and White racial border enforcement—the toughness of physical and symbolic lines of distinction between "civil" White society and "unruly" Black interlopers—that seeks to relegate Black male bodies to subordinate status in various aspects of social life (e.g., educationally, occupationally, etc.), figuratively and literally. Finally, borrowing from resistance theory, the authors discuss tangible strategies on how Black males themselves, and important educational adults with whom they interact (e.g., professional school counselors), can contest "boxed in" and racial border construction and enforcement to counteract their negative implications.

By proposing the existence of a/the cultural "Other" the authors assert, as have others, the creation of the cultural "Other" is as a matter of historical fact derived from an oppressor/oppressed dialectic. Practically speaking, the typical characteristics of this oppressor/oppressed dialectic were initiated and accelerated "… in sixteenth-century England and emerge from the age of exploration, the rise of capitalism, and the rise of science" (Baker, 1998, p.11). With respect to the role of science in this process, Denzin and Lincoln (2005) clarify the purpose for the accumulation and dissemination of data on non-European indigenous peoples and the role this data played during colonial times:

"The agenda was clear-cut: The observer went to a foreign setting to study the culture, customs, and habits of another human group. Often this was a group that stood in the way of white settlers. Ethnographic reports of these groups where (sic) incorporated into colonizing strategies, ways of controlling the foreign, aberrational, or troublesome Other."

Fanon (1963) elaborated further on the oppressor/oppressed dynamic as part of the process of

(de)colonization and how race operated to legitimate the dominant position of the oppressor and the predominated position of the oppressed cultural "Other" when he stated "The governing race is first and foremost those who come from elsewhere, those who are unlike the original inhabitants, 'the others'. This difference or disparity seemed to have been purposely infused with certain connotations that created a racial binary therein Black skin was perceived as filthy and therefore inferior and White skin symbolized the exact opposite" (Jordan, 1974). Thus, it is important to understand the role that essentialized notions of race played in the creation of the cultural "Other".

The significance of race in the "Othering" process

"... and I will say in addition to this, that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality..."

—Abraham Lincoln[6] (1858)

"It will be seen that when we classify mankind by color the only one of the primary races, given by this classification, which has not made a creative contribution to any one of our twenty-one civilizations is the Black race."

—Arnold Toynbee[7] (1934)

Although offered years before subscribing to the notion of Negro vote, Lincoln's quote provides insight and a walkway into the conversation about the widely-held conviction about the existence of tangible and meaningful distinctions between the races. According to Omi and Winant's (1993) exhaustive text, race was historically conceptualized as a scientific truth; a permanent and staunch "natural phenomenon" used to differentiate groups of people. The concept of race was considered an unchangeable, theoretically grounded and scientifically derived system of categorization accepted by numerous renowned scientists (Baker, 1998; Guthrie, 2004). As racial categories and the attendant assumptions they communicated became more ingrained, measures were taken to ensure they became unquestionable (Guthrie, 2004). Here one can see how Young's concept of cultural imperialism is interlinked to the creation of the African as the exemplification of cultural "Other". In addition to distinctive skin complexion, as Young's concept assumes, the nature and cultural activities of non-dominant groups (e.g., styles of communication, familial structure, beliefs, values, etc.) are also framed or "boxed in" by a narrative of deficiency and abnormality. To reiterate, because the cultural imperialism involves the juxtaposition of the "Other" against the nature and cultural activities of the dominant group, the cultural "Other" is, inevitably, seen as deficient and abnormal.

Many academic disciplines, including psychology and anthropology, were used strategically and deliberately to disseminate disparaging images of indigenous and non-White populations and simultaneously reinforce the notion of an innate superiority of White people. Popular conceptions of race and racial categories became more prevalent, and as a consequence, beliefs about an individual's character and abilities became imprinted on and transmitted through skin color and complexion, hair texture and other facial features (Cornell & Hartman, 2007; Guthrie, 2004). This has been instrumental in the propagation of images of African American and other non-White groups as barbaric, intellectually inferior, and culturally deprived (Pierre, Mahalik, & Woodland, 2001; Richardson, Bethea, Hayling, & Williamson-Taylor, 2010; Sleeter & Grant, 2007). Jordan (1974) expressed it (sic): They (Englishmen) knew perfectly well that Negroes were men, they frequently described Africans as "brutish" or "bestial" or "beastly". They supposed hideous tortures,

cannibalism, greedy warfare, revolting diet (and so forth page after page) seemed somehow to place the Negro among the beasts.

Concurrently, one cannot underestimate the extent to which the ubiquity of social and news media, and the infatuation with reality television engendered through popular culture serve to reinforce the Black male as criminal prototype (The Opportunity Agenda, 2011; Welch, 2007). Representations of Trayvon Martin and other adolescent African American males like him, for that matter, do not deviate greatly from historical representations of Black masculinity from years ago. Indeed, any serious critical heckle of the circumstances which led to Trayvon Martin's murder must be firmly rooted in a historical analysis of how the image of African American males became so greatly slanted towards perversion and pathology (Hooks, 2004). More than simply learning how common-sense notions about African American males came to be, the critical interrogation alluded to here also entails an awareness of what slanted representations of "Blackness" and Black masculinity facilitate an existence where "… African Americans almost never are permitted to break out of the prism (and prison) of race that has been imposed by a racially coded and constrained society" (Ladson-Billings & Donnor, 2005, p. 279). In relation to Black males, Blackness is brevity; consequently by virtue of their racial designation as Black, Black males' disparity, bizarreness, and threatening nature are seen as biological and downright fact, so much so that being "… stopped in the streets for being in the 'wrong' (i.e., White) neighborhoods…" (Chasin, 2004, p. 204) becomes a frequent occurrence.

African American males as the cultural "Other"

Cultural imperialism can serve as a useful heuristic lens for understanding the historical nature of "Othering" in relation to Blacks (Hooks, 2004) that augments the "Othering" of Black males (Brown & Donnor, 2011; Jenkins, 2006) including Trayvon Martin. In other words, the authors will contend it is essential to understand how cultural imperialism operates in relation to deeply entrenched notions of Black pathology; notions that are indiscriminately ascribed to the adolescent Black male body.

Young (2004) contends there are five "faces" or types of oppression. They are violence, exploitation, marginalization, powerlessness, and cultural imperialism. For Young, exploitation includes the routine abusive utilization of an individual or groups' labor without the provision of commensurate compensation. Young characterized marginalization as the deliberate and persistent act of subjugating or silencing the concerns of a group such that these concerns and those articulating them become practically excluded from consideration. Powerlessness, as the term implies, involves practices that persistently stifle a group's ability to act in a self-deterministic and autonomous manner. Violence, particularly brute force, is often the most abominable form of oppression, which usually makes it the easiest to detect. Finally, cultural imperialism consists of elevating the culture of the ruling class and instituting it as the norm within the population against which all others are measured and evaluated.

In all of the aforementioned "faces of oppression", the ruling class is the group that has power and influence to control how members of the society function and communicate to one another. As a result, the beliefs of the society become a reflection of the ruling class in respect to values, goals, and expectations. Since its inception, the ruling class in America has been comprised of White males who subscribe to a Judeo-Christian belief system influenced by Anglo culture infused

with British traditions. Black males, like many other minorities, are forced to consciously and unconsciously negate their individual cultural characteristics to adhere to those of the ruling class. Individuals oppressed by cultural imperialism are both crippled by stereotypes and forced into a marginalized state of existence. These stereotypes reconstruct the identity of these people, including Black males, into a mass of Others that lack separate identities. White males can have a distinct identity and be an individual because they hold the most power while other groups are just "groups" of Others.

Black males are culturally and psychologically damaged resulting from a long history of cultural "Othering" which include American's chattel slavery[8], reconstruction, and Jim Crow segregation (Brown & Donnor, 2011). The process of "Othering" not only results in a culture that does not love Black males, but it leads to self-hate among the population (Hooks, 2004). Self-hate is powerful and operates much like a disease. In this context, self-loathing is a disease that has been introduced to the psyche of oppressed Black males, by the ruling class in an effort to consume them from within resulting in a lack of self-worth and heightened hatred for themselves and those like them. Cornel West (2001) asserts that this lack of self-worth is a major problem that should be attacked. He states that this "angst resembles a kind of collective clinical depression". West refers to it as "Nihilism in Black America" and denotes that this "angst" comes from "lived experience of ontological wounds and emotional scars inflicted by White supremacist belief and images infiltrating U.S. society and culture". Hooks (2004) states, "Black males in the culture of imperialist white-supremacist capitalist patriarchy are feared but they are not loved". This constant fear gives birth to hatred, which leads to covert and overt forms of racism employed by both the oppressor and the oppressed.

(Adapted from *(Re)Teaching Trayvon: Education for Racial Justice and Human Freedom*, edited by Venus E. Evans-Winters & Magaela C. Bethune)

Notes

① W. E. B. Du Bois

W. E. B. Du Bois (1868–1963) is an American sociologist, historian, civil rights activist, Pan-Africanist, writer and editor. Born in Great Barrington, Massachusetts, Du Bois grew up in a relatively tolerant and integrated community. After completing graduate work at the University of Berlin and Harvard, where he was the first African American to earn a doctorate, he became a professor of history, sociology and economics at Atlanta University. Du Bois was one of the co-founders of the National Association for the Advancement of Colored People (NAACP) in 1909.

② Mos Def

Yasiin Bey (1973–　) is best known by his stage name Mos Def. He is an American hiphop recording artist, actor and activist from Brooklyn, New York City.

③ George Zimmerman

George Michael Zimmerman (1983–　) is an American known for the fatal shooting of Trayvon Martin on February 26, 2012, in Sanford, Florida. On July 13, 2013, he was acquitted

of second-degree murder in *Florida v. George Zimmerman*. As of 2015, he remained the subject of media interest due to ongoing controversy over the Trayvon Martin case. In addition, he has been involved in other violent incidents, with allegations of violence made against him since he was acquitted of murder.

④ Trayvon Martin

Trayvon Martin (1995–2012) is a 17-year-old African American from Miami Gardens, Florida, who was fatally shot in Sanford, Florida by George Zimmerman, a neighborhood watch volunteer.

⑤ cultural imperialism

Cultural imperialism comprises the cultural aspects of imperialism. Imperialism here refers to the creation and maintenance of unequal relationships between civilizations, favoring the more powerful civilization. Thus, cultural imperialism is the practice of promoting and imposing a culture, usually that of a politically powerful nation, over a less powerful society; in other words, the cultural hegemony of industrialized or economically influential countries which determine general cultural values and standardize civilizations throughout the world.

⑥ Abraham Lincoln

Abraham Lincoln (1809–1865) is an American politician and lawyer who served as the 16th President of the United States from March 1861 until his assassination in April 1865. Lincoln led the United States through its Civil War—its bloodiest war and perhaps its greatest moral, constitutional, and political crisis. In doing so, he preserved the Union, paved the way to the abolition of slavery, strengthened the federal government, and modernized the economy.

⑦ Arnold Toynbee

Arnold Toynbee (1852–1883) is a British economic historian and is also noted for his social commitment and desire to improve the living conditions of the working classes.

⑧ chattel slavery

Chattel slavery, also called traditional slavery, is so named because people are treated as the chattel (personal property) of the owner and are bought and sold as commodities. Although it dominated many societies in the past, this form of slavery has been formally abolished and is very rare today. Even when it can be said to survive, it is not upheld by the legal system of any internationally recognized government.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What are general representations of African American males and Black masculinity according to the passage?
2. What do the oppressor and the oppressed refer to in the passage? What's oppressor/oppressed dynamic?
3. What is the significance of race in the "Othering" process according to the passage?
4. What are the five types of oppression? Which one do you think is more important?
5. What does "boxed in" mean according to the passage? What's the meaning of the title "'Boxed In' Black"?

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. scalpel, bayonet ____________
2. vehement, ferocious ____________
3. solitude, wasteland ____________
4. vanilla, basil ____________
5. workmanship, horticulture ____________
6. feat, cartel ____________
7. tubing, waterworks ____________
8. lanky, cumbersome ____________
9. acetate, sulphate ____________
10. menopause, adolescence ____________
11. tatter, splinter ____________
12. ingenious, inventive ____________
13. relentless, staunch ____________
14. flagrant, brazen ____________
15. revulsion, partiality ____________
16. shabby, tatty ____________
17. propagate, reissue ____________
18. idealistic, pragmatic ____________
19. whittle, upsurge ____________
20. renege, rosette ____________

V. Choose the word that best agrees with each group.

aftershave	angina	crescendo	mettle	mite
muffin	quiche	rivalry	seafront	sledgehammer

1. locust, caterpillar ________________
2. antagonist, knockout ________________
3. coasted, coastline ________________
4. meringue, gingerbread ________________
5. crumpet, wholemeal ________________
6. zap, willpower ________________
7. migraine, twinge ________________
8. scythe, sickle ________________
9. lotion, cleanser ________________
10. accordion, cello ________________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

rabble	propriety	rationale	recapture	zest
wrack	topple	tertiary	stash	reprieve
soluble	skid	reconvene	velocity	whim
turnout	sediment	quadruple	surrogate	relic

1. The bus ________________ off the road and into a ditch.
2. The film really ________________ the atmosphere of those days.
3. A stack of plates swayed, and began to ________________ over.
4. A ________________ of angry citizens stormed the embassy.
5. William was acting as a ________________ father for his brother's son.
6. Shoppers will get a temporary ________________ from the new sales tax.
7. The book was written with ________________, and if possible, it should be read that way.
8. They are high in fiber, half of which is cholesterol-lowering ________________ fiber.
9. Everything in the house seemed old and untouched, like ________________ of an ancient time.
10. Periodic crises ________________ the capitalist system, and they grow in size and duration.
11. The press is overstepping in every direction the obvious bounds of ________________ and of decency.
12. Ocean plants buried in ________________ can help reveal Earth's temperature thousands of years ago.
13. Is the inevitable levering of asset structures to double or ________________ returns relative

to risk-free assets?

14. The ________________ for using this teaching method is to encourage student confidence.
15. Power and performance also depend on the weight and shape of the bullet and its ________________.
16. To slow the spoiling process, we need to ________________ them in the refrigerator immediately.
17. By the late industrialization, rapid development of ________________ industry absorbed more of the labor force.
18. The government wants to ensure high ________________, but it might be difficult as there is certain apathy among the voters.
19. Though they did not reach a consensus on all the details the group will ________________ in January to hammer out further specifications and potentially get the interest of NASA.
20. Websites at first seemed to be a ________________, but soon businesses realized how effective the Internet could be as a way to interact with customers, business partners, and internal users.

VII. Label each of the following statements F for fact, O for opinion, or B for a blend of both.

1. Whether within academia or popular culture, to see African American males described utilizing deficit-oriented terms or concepts as "at-risk" or teetering on the verge of extension is an all too common phenomenon.
2. By proposing the existence of a/the cultural "Other" the authors assert, as have others, the creation of the cultural "Other" is as a matter of historical fact derived from an oppressor/oppressed dialectic.
3. They supposed hideous tortures, cannibalism, rapacious warfare, revolting diet seemed somehow to place the Negro among the beasts.
4. Contemporarily, one cannot underestimate the extent to which the ubiquity of social and news media, and the infatuation with reality television engendered through popular culture serve to reinforce the Black male as criminal archetype.
5. White males can have a distinct identity and be an individual because they hold the most power while other groups are just "groups" of Others.
6. Black males are culturally and psychologically damaged resulting from a long history of cultural "Othering" which include American's chattel slavery, reconstruction, and Jim Crow segregation.
7. For Du Bois, the historical characterization, explicit and tacit, of African Americans as an inconvenience, a nuisance, a scourge to be quarantined constituted an unconscionable and inhumane project resulting in the bifurcation of African American consciousness.
8. Many academic disciplines, including psychology and anthropology, were used strategically and deliberately to disseminate disparaging images of indigenous and non-White populations and simultaneously reinforce the notion of an innate superiority of White people.
9. Cultural imperialism can serve as a useful heuristic lens for understanding the historical nature of "Othering" in relation to Blacks that undergirds the "Othering" of Black males

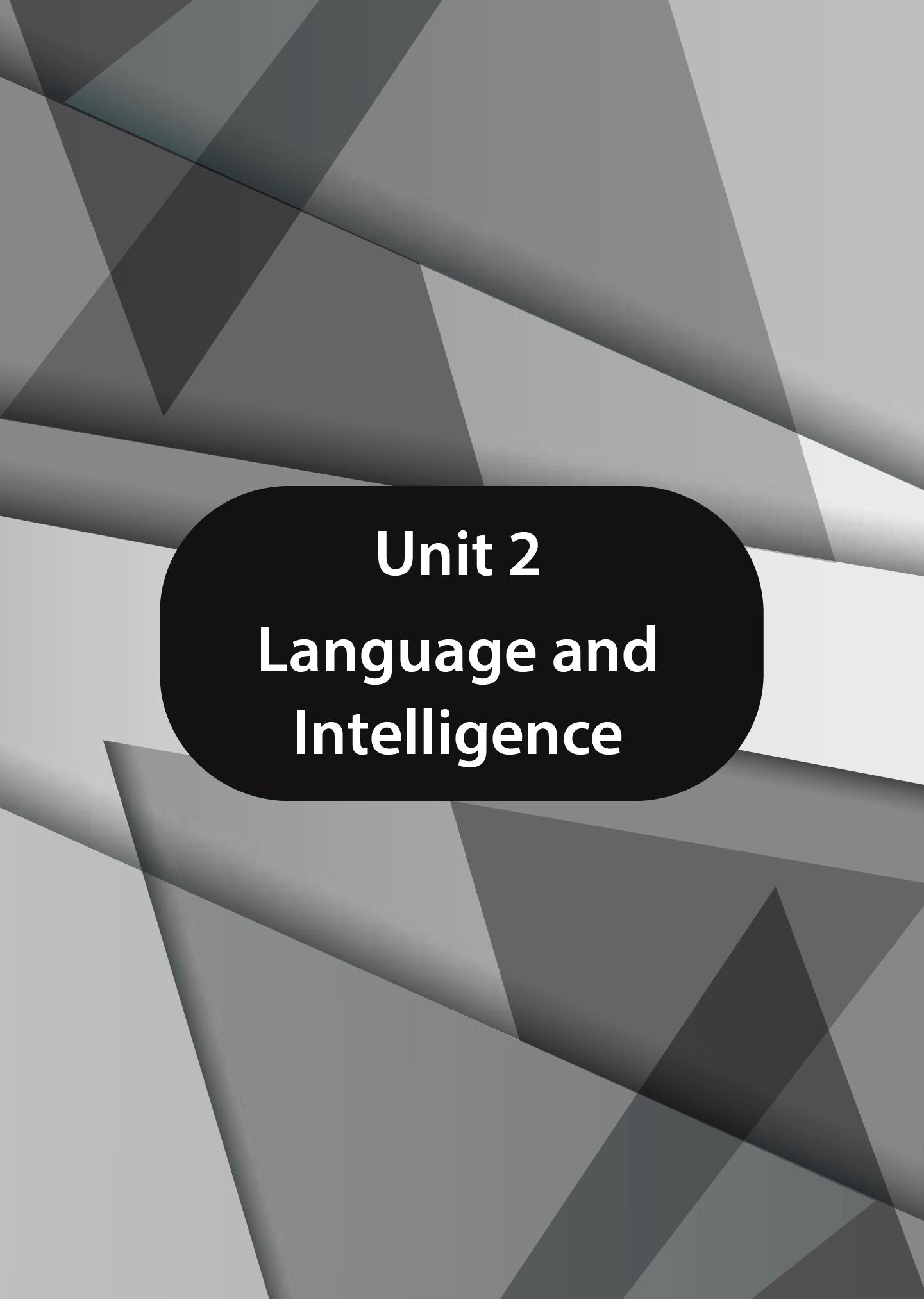
including Trayvon Martin.

10. This constant fear gives birth to hatred, which leads to covert and overt forms of racism employed by both the oppressor and the oppressed.

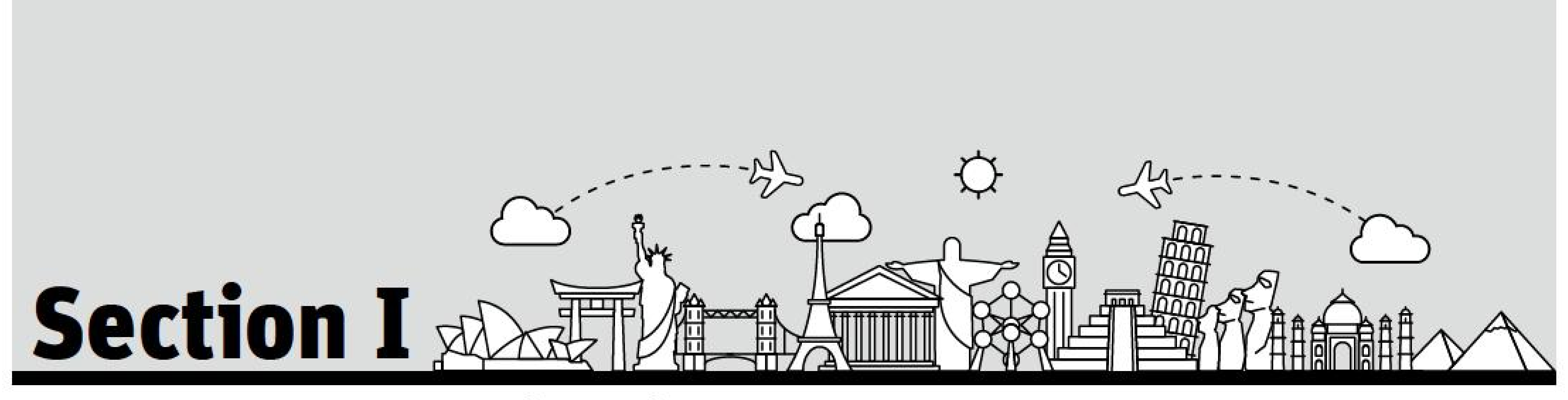
VIII. Translate the following sentences into Chinese.

1. This difference or unlikeness seemed to have been purposely imbued with certain connotations that created a racial binary wherein Black skin was perceived as filthy and therefore inferior and White skin symbolized the exact opposite.
2. To reiterate, because the cultural imperialism involves the juxtaposition of the "Other" against the nature and cultural activities of the dominant group, the cultural "Other" is, inevitably, seen as deficient and abnormal.
3. It will be seen that when we classify mankind by color the only one of the primary races, given by this classification, which has not made a creative contribution to any one of our twenty-one civilizations is the Black race.
4. In this context, self-loathing is a disease that has been introduced to the psyche of oppressed, Black males, by the ruling class in an effort to consume them from within resulting in a lack of self-worth and heightened hatred for themselves and those like them.
5. Individuals oppressed by cultural imperialism are both crippled by stereotypes and forced into a marginalized state of existence. These stereotypes reconstruct the identity of these people, including Black males, into a mass of Others that lack separate identities.

IX. The passage illustrates part of the history of the Black in America. Write an essay to express your attitude towards race problem.



Unit 2
Language and Intelligence



Section I
Focus on Previewing

It is common for students to dive into an academic text and begin reading in a hurry, which is often counterproductive. When reading for academic purposes, it is preferable to read with certain goals in mind. This will enable you to place your focus on the proper elements of the reading and to avoid wasting time on elements which aren't important for your purposes. Your professors and teaching assistants may read with their research goals in mind. As a student, your primary purposes in reading are shaped by the course you're taking and/or the papers you're writing. Spend a few minutes previewing a text before starting to read, in order to orient yourself toward what is important for you in this reading. Here is a basic method which can be applied to many texts. Not every question will be relevant for all texts, and you may find additional questions to ask yourself.

How to preview a nonfiction book

1. Examine the outside—front and back. (Study title, illustrations; read the "blurbs" or comments on the jacket or cover; study the messages on the end flaps, if any.)
2. Note the author's name; read any biographical information about the author.
3. Check the publisher's name and the copyright date. (Dates are of utmost importance in many areas of study. The book, if unrevised, could be very outdated. Study the publishing history—number of printings, dates of reprints, revisions, etc. This information normally is found on the back of the title page.)
4. Read the front matter—Introduction, Preface, Foreword, etc. (A quick check of this information will give you a good indication of what the writer sets out to do in the book.)
5. Carefully look over the Table of Contents. (This is the skeletal outline for the entire book. It will indicate the writer's approach and general treatment of the subject and the number of chapters and their approximate length and structure. It will also list back matter—Indexes, Bibliographies, Glossaries, etc.)
6. Thumb through the book. (Stop briefly to note layout and typography. Note any graphics—photographic inclusions, maps, diagrams, cartoons, foldouts, etc.)
7. If there is an overall Summary or Conclusion, read it carefully.
8. Peruse Indexes, Bibliographies, or Glossaries if any are included.
9. From the preview, evaluate the book's value for your purpose. (If it lacks what you need or want, select another title and repeat this preview process.)

How to preview a book of fiction

Since one of the major motivations for reading fiction is to discover the outcome of a story, previewing a book of fiction normally should not include an attempt to find out in advance how it

ends. However, a preview should include finding out as much about the book and its author as possible before you begin to read. Study all information printed on the outside; find out what you can about the author; check the publisher and the copyright date; read any front matter; look over the Table of Contents; thumb through the book, note typography and illustrations; check the back matter (if any); then, determine whether you wish to read it (if it is not required reading) or select another title.

How to preview a chapter

Most reading tasks necessary to succeed in work, school, or college involve the study and reading of portions—chapters, sections, parts—of books and other publications. The procedure for previewing parts of longer reading matter is essentially the same as previewing entire books, with a few variations.

1. Study the title. (In nonfiction it usually states with one or very few words what is to be covered in the chapter.)
2. Question the title:

   a. What do I already know about this subject?

   b. Will this be mainly review, or will it contain a lot of new or unfamiliar information?

   c. What are the logical points to look for as I read?

   d. What will be the writer's attitude and approach?

   e. Does the title seem to suggest his final conclusions?

   (This questioning technique helps to get your thoughts subject-oriented. It, in effect, prepares the mental "soil" for the "seeds" the writer has already for planting in your "field" of knowledge.)
3. Note the number of pages assigned. (Make it a practice always to know the approximate length of whatever you are going to read. You will be able to budget reading and study time better.)
4. Read the first paragraph or so. (These usually introduce the chapter's content.)
5. Read the last paragraph or so. (If there is no formal summary, these can be most helpful in determining the conclusions the author has reached.)
6. If there is a summary or conclusion, read it carefully. (It will clue you in on the major points to look for when you actually read the text.)
7. Look over any study questions, tests, or problems at the end. (They will aid in guiding your study of the chapter.)
8. Page through the entire chapter. (Stop briefly to check all subheadings and any graphics.)
9. Take a few moments to reflect upon what you have learned already (you may be surprised), and what in addition you expect to gain from a careful reading of the chapter.
10. You are now ready to read and study with a purpose. Consider yourself better prepared to understand what you read.

Again, this may seem like a lot of effort to expend before actual reading, but rest assured the rewards in comprehension will prove to be worth much more than the few minutes required for an adequate preview of a chapter.

How to preview reports

Your desk or work area may be piled high with reports that you would like to get out of the way quickly. If you utilize a method of previewing (prereading) them similar to that already outlined,

you will be able to expedite them much faster and easier. Of course, modifications may be necessary for certain exceptional reports, but generally you should practice the following steps:

1. Check the title. (What is the report about?)
2. Note the writer/preparer/compiler, his company, department, etc. (Who put it together? Where is it from?)
3. Check the date—preparation, delivery.
4. Note carefully for whom it was prepared, or sent—person, company, department, etc.
5. Read and understand the purposes and reasons for its preparation and dispatch. (What is it supposed to show or prove?)
6. Study its Table of Contents, or equivalent. (What is covered in the total report?)
7. Read the Abstract or Summary carefully. (What are the final conclusions and proposals, if any?)
8. Peruse all front and back matter. (What are the sources for information contained in the report, etc.?)
9. Thumb through for subheadings, organization, typography. (Study all graphs, charts, etc.)
10. Read in depth as necessary.

How to preview letters (and memos)

You may be required to read many more letters (and memos) each year than you would care either to enumerate or remember. In many cases, you may find that prereading may suffice for a number of the more routine letters and other such communications that you may be inclined to labor over. Preview letters (and memos) with the following three steps in mind—and in the suggested order.

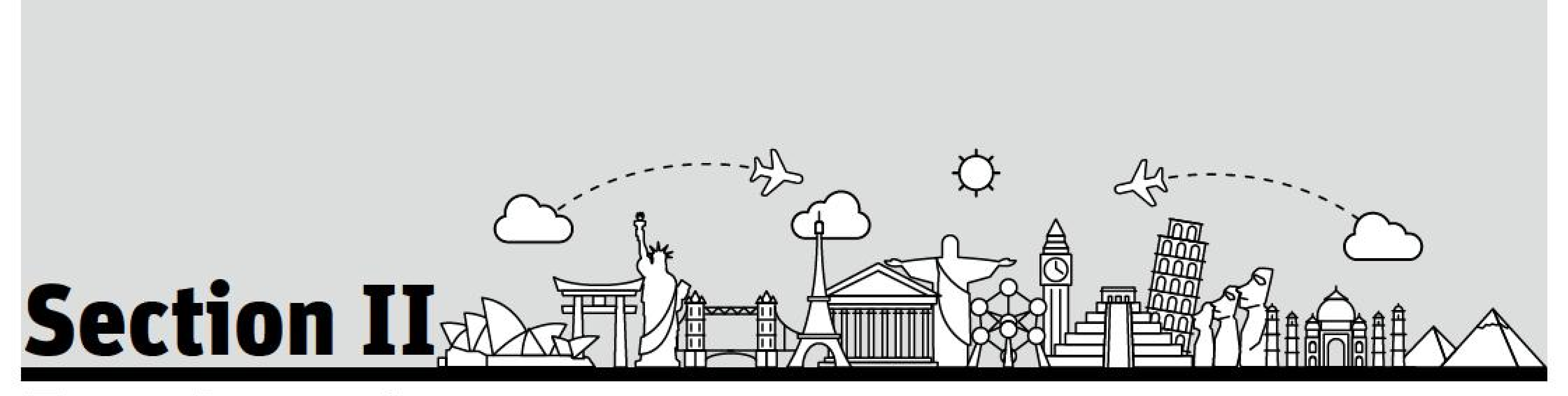
1. Check the top. (Letterhead, date, salutation.)
2. Check the bottom. (Writer's name and title.)
3. Check the middle for the main idea(s). (In most letters and memos, you will find the "meat" in or near the visual center. The first paragraph or so are generally routine introductory comments and polite remarks. The last paragraph or so, more likely than not, contain formalities.)

How to preview magazine articles

In a rapidly changing world, magazines and other periodicals provide a convenient vehicle for informing us of what is happening in research and development. Consequently, the well-read, motivated individual may need to read several publications on a regular basis. Time-saving help is available to anyone who heeds the following simple steps:

1. Read the article's title and any subheadings. (You will get the overall idea of the subject and its treatment.)
2. Note the writer's name; read any biographical notes about him.
3. Carefully examine all graphics—photographs, tables, charts, illustrations, etc.
4. Read the first few paragraphs for the theme, etc.
5. Next, read the first, or topic sentence of all succeeding paragraphs.
6. Near the end of the article, start reading more carefully when you sense the writer is giving his conclusions, or a summary.

(Adapted from *Triple Your Reading Speed*, edited by Wade E. Cutler)



Section II

Text A: Body Language

Part 1 Power of Words

Core Words

① **abrasive** [ə'breɪsɪv] ***adj.***

rude or unkind

synonym	crude; rough
antonym	agreeable; smooth
word family	abrasion; abrade

Example 1 She was a tough girl with rather an abrasive manner.

Example 2 She had abrasions to her wrists where the abrasive rope had scraped her.

② **assent** [ə'sent] ***n.***

agreement with a statement or proposal to do something

synonym	accept; grant
antonym	dissent
word family	assentient

Example 1 The raising of taxes or the dispensing of laws without the assent of Parliament was declared to be illegal.

Example 2 The monarch gave formal assent to any legislative measure approved by the two houses.

③ **assimilate** [ə'sɪmɪleɪt] ***vt./vi.*** **(assimilated/assimilated/assimilating)**

to take into the mind and thoroughly understand; to take in and utilize as nourishment; to absorb into the cultural tradition of a population or group; to make similar

synonym	absorb
antonym	dissimilate
word family	assimilative; assimilation; assimilatory; assimilator
related phrase	assimilate into

Example 1 It will take time to assimilate all these facts.

Example 2 Refugees find it difficult to become assimilated into the community.

④ congenital [kən'dʒenɪtəl] *adj.*

present at birth but not necessarily hereditary; acquired during fetal development

synonym	innate; natural
antonym	accidental; external
word family	congenitally

Example 1 He has been suffering from congenital heart disease since borned.

Example 2 We suspect he has a congenital defect.

⑤ depict [dɪ'pɪkt] *v.* (depicted/depicted/depicting)

give a description of

synonym	describe; portray; interpret
word family	depiction; depictive
related phrase	depict as; depict on

Example 1 Back then, before the current war, Ferzat never dared to depict specific people in his cartoons.

Example 2 Color words are usually used to depict the colors of various objects in the world.

⑥ disloyalty [dɪs'lɒɪ(ə)ltɪ] *n.*

lacking in loyalty; also showing an absence of allegiance, devotion, obligation, faith, or support

synonym	unfaithfulness; faithlessness
antonym	allegiance; loyalty
word family	disloyal; disloyally

Example 1 He was disappointed to learn of their disloyalty.

Example 2 Charges has already been made against certain officials suspected of disloyalty.

⑦ lateral ['lætərəl] *adj.*

relating to the sides of something, or movement to the side

synonym	side
antonym	top; mesial
word family	lateral thinking; lateral movement

Example 1 At best, the typical employee can expect a few promotions and a number of lateral moves.

Example 2 Lateral thinking has helped him to advance his new theory which seemed to have reached a dead end.

⑧ **refute** [rɪ'fjuːt] ***v.*** **(refuted/refuted/refuting)**

to prove that a statement or idea is not correct

synonym	controvert; repudiate
antonym	embrace; accept
word family	refutable; refutation; refutal

Example 1 The accusation has been wholly refuted by an in-depth analysis of the evidence.

Example 2 There is no reason to refute this argument.

⑨ **remorse** [rɪ'mɔːs] ***n.***

a strong feeling of being sorry that you have done something very bad

synonym	self-reproach; contrition
antonym	complacency; content
word family	remorseful; remorseless

Example 1 Immediately overcome by remorse, I lowered him to the floor and tried to apologize.

Example 2 The woman sounded so nice, McKee felt a twinge of remorse at what he had done to her family.

⑩ **scorn** [skɔːn] ***n./vt./vi.*** **(scorned/scorned/scorning)**

a feeling that someone or something is not worthy of any respect or approval; harsh criticism that shows a lack of respect or approval for someone or something; to show that you think (someone or something) is not worthy of respect or approval: to feel or express scorn for (someone or something); to refuse or reject (someone or something that you do not think is worthy of respect or approval)

synonym	contempt; despise; disdain
antonym	admire; honor; respect
word family	scorner; scornful; scornfully
related phrase	pour scorn on somebody/something; scorn for

Example 1 He felt scorn for his working-class parents.

Example 2 He scorns anyone who earns less money than he does.

⑪ **sluggish** ['slʌgɪʃ] ***adj.***

averse to activity or exertion; slow to respond (as to stimulation or treatment); markedly slow in movement, flow, or growth; economically inactive or slow

synonym	inert; inactive
antonym	fast; active
word family	sluggishly; sluggishness

Example 1 If you don't eat breakfast, you'll feel tired and sluggish.

Example 2 Sales were sluggish in the first half of the year.

⑫ **spirited** ['spɪrɪtɪd] ***adj.***

full of energy, animation, or courage

synonym	animated; mettlesome
antonym	spiritless; heartless
word family	spiritedly; spiritedness
related phrase	spirited defense/debate/discussion

Example 1 Anne is a spirited girl who wants to become a writer.

Example 2 This television programme provoked a spirited debate.

⑬ **transient** ['trænzɪənt] ***adj.***

continuing only for a short time

synonym	ephemeral; transitory
antonym	lasting; permanent
word family	transience

Example 1 Their happiness was transient, for the war broke out soon after they got married.

Example 2 The transient nature of speech does not permit editing of the speech signal.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

amidst	archaeological	baton	brazen	Bulgaria
commotion	cornerstone	crass	critique	dissertation
exhort	fabricated	hallmark	inmate	mimicry
orator	pivot	pronoun	racetrack	spank
squawk	strew	testify	vigor	

Part 2 Text

Body Language

When we form our thoughts into speech, some of it leaks through our gestures, revealing intricacies of language, ethnicity and assimilation.

Two Jews and an Englishman are crossing the ocean on a ship. The Jews, who can't swim, start arguing with each other about what they should do if it sinks. As they argue, they make gestures (gesticulate) with such vigor that the Englishman backs away to avoid injury. Suddenly, the boat

begins to sink. All the passengers except for the Jews, who are too wrapped up in their argument to notice, jump overboard. After a long, exhausting swim, the Englishman finally reaches the shore. He is amazed to find the two Jews there, happily waving him in. Astonished, he asks them how they got there. "We have no idea," says one of them. "We just kept on talking in the water."

A version of this joke appears in a 1941 dissertation on "the gestural behavior of eastern Jews and southern Italians in New York City, living under similar as well as different environmental conditions". The study was written by David Efron, who grew up in an orthodox Jewish home in Argentina and arrived in New York for graduate study in the 1930s. By his own account, when he spoke Spanish, he gestured with "the effervescence and fluidity of those of a good many Argentinians". When he spoke Yiddish, his gestures were more "tense, jerky, and confined". He sometimes combined the two styles, as when "discussing a Jewish matter in Spanish, and vice versa". After living in the United States for a few years, he found his gestures becoming "in general less expansive, even when speaking in his native tongue". His gestural identity was further complicated by the "symbolic Italian movements" he had picked up from Argentine-Italians and reinforced on a trip through Italy. But no matter what language he spoke, he proved to be "annifty (adroit) table-pounder".

Efron was one of the last students of the famous anthropologist Franz Boas[1]. Boas spent his career arguing that it was culture and environment, not biological race, that accounted for differences in how groups of people behaved. Efron's study was designed as a challenge to the impressionistic (subjective) explanations of gesture that the race theorists of the 1930s were passing off as science. One claimed that Jews of mixed race who no longer had other Jewish physical traits could still be identified by their gestures. Another categorized gesture by race: Nordic gestures were restrained; Mediterranean gestures were playful; the gestures of the Phalic race (as in the German region of Westphalia) reminded one of a fleeing chicken; Italian gestures were explained with reference to hot blood, light bones, and poor impulse control.

Efron observed the conversations of 1,250 Lithuanian and Polish Jews and 1,100 Italians from Naples[2] and Sicily in and around New York City. In each group, about half were recent immigrants and half were "assimilated". They were observed in a range of settings: parks, markets, social clubs, schools, universities, Catskills resorts, Adirondack hotels, and the Saratoga racetrack. He recorded five thousand feet of film and, with an artist, produced two thousand sketches of spontaneous gestures.

The results paint a picture of a stereotype, but a lovingly detailed and specific one. According to Efron, Jews used a limited range of motion, mostly from the elbow. Their movements were more angular (angulate), jabbing, intricate, and vertical than those of the Italians, who used larger, smoother, more curved lateral gestures which pivoted from the shoulder. Jews tended to use one hand, Italians both. Italians touched their own bodies, Jews touched the bodies of their conversational partners. Efron describes with delight an episode he witnessed where one man grabbed the arm of his conversational partner (interlocutor) and started gesturing with it. That man, becoming annoyed, finally grabbed the first man's wrist in retaliation and "started exhorting (admonishing) him back with his own hand". Jews also did more gesturing with objects such as pencils or, in one case, a meatball on the end of a fork. Italians used less finger and wrist movement but more repetition. They also had a vocabulary of symbolic gestures with standard meanings—from "I know more than you think I do." to "I'll sew your lips together." to "I'll poke your eyes

out."—that could be understood without any speech at all.

The main result, the one the study was designed to find, was that as the Jews and Italians assimilated, they began to gesture alike. When Efron tested a group of students at a high school in Little Italy on the meanings of the symbolic gestures used by the unassimilated Italians, less than half of their judgments were correct. He came to the anticipated conclusion: as Jews and Italians became American, so did their gestures.

The conclusion was unsurprising; it was Efron's method that made his study important. In order to make his study empirical, Efron had to develop a way to break gestures down into countable units so that he could explain differences with respect to those units. There were "hallmark" (emblems) that could be understood without speech, those of the Italian "I'll poke your eyes out." variety. There were also gestures that had no meaning independent from speech: "physiographics" and "kinetographics" that trace out the objects or actions under discussion, "ideographics" that trace out the metaphorical pathways of the speaker's thoughts, and "batons" that beat out the rhythm of speech.

The gestures of the subjects that Efron observed didn't differ only by the qualities of how they moved or how many hands they used or who they touched. They also seemed functionally different. Italians used emblems; Jews didn't. Italians sometimes used physiographics, depicting the size and shape of the things they talked about; Jews used ideographics, depicting features of the discourse itself. When Jews pointed a thumb toward the ground and then scooped it upward quickly, they were highlighting the crux of the discourse, physically and metaphorically digging it out for consideration. When they traced an angular zigzag with a finger, they were outlining the back and forth of an argument, linking one prominent (salient) bit to the next.

After he published his study on the gestures of New York immigrants, Efron left academia for a career advocating for workers' rights at the UN's International Labor Organization. But his dissertation went on to become a foundation for the field of "gesture studies"—a label applied to the activities of various psychologists, anthropologists, and linguists who look at the things people do with their hands while they speak. Efron not only laid the cornerstone (groundwork) for a more systematic method of studying gestures, he introduced the idea that gesture was not a companion to speaking, but a product of it.

In his *Institutes of Oratory*, the first-century orator (rhetorician) Quintilian[3] says the hands "almost equal in expression the powers of language itself", and he praises them for all the things they can do:

"With our hands we ask, promise, call persons to us and send them away, threaten, solicit (supplicate), intimate dislike or fear; with our hands we signify joy, grief, doubt, acknowledgement, remorse (penitence), and indicate measure, quantity, number, and time. Have not our hands the power of galvanizing (inciting), of restraining, of imploring (beseeching), of testifying assent (approbation), admiration, and shame? Do they not, in pointing out places and persons, discharge the duty of adverbs and pronouns? So that, amidst the great diversity of tongues strewing (pervading) all nations and people, the language of the hands appears to be a language common to all men."

Quintilian implies, like many after him, that gesture is some kind of universal natural language. It was a language, however, that needed to be cultivated and practiced. Since gesture represented thoughts, or, as Cicero[4] said, "the motions of the soul", orators had to learn how to marshal their

gestures to put their thoughts in the best light. Quintilian laid out specific dos and don'ts. He tells us, for example, that when "the middle finger is drawn in toward the thumb, the other three fingers being open", this is an appropriate gesture to use during the introduction to a speech, provided it is "moderately exerted and with a gentle movement of the hand in either direction". It can add confirmation when stating the facts if the movement is "somewhat more decided", but "in critique (invective) and refutation, it must be spirited and impressive". It should never, however, be aimed sideways so that the middle finger points toward the left shoulder.

For centuries, discussion of gesture was couched in terms of what was proper or effective. There were guides for orators, preachers, and actors, and rulebooks for courtly behavior that laid down standards for gesture. In the seventeenth century there were even dictionaries of gesture: Giovanni Bonifacio's *The Art of Signs* (1616) and John Bulwer's[5] *Chirologia and Chironomia* (1644) list hundreds of gestures, citing passages from the classics on their meanings. According to Bulwer, we know that "to spank (smite) suddenly on the left hand with the right" signifies anger because Seneca used it in a description of an angry man.

Most guides to gesture advised against mere mimicry or acting out the content of the speech they accompanied. Quintilian believed the gestures of an orator "should be suited rather to his sense than to his words". The purpose of gesture was not to repeat information, but to add it. Indeed this is how even those untrained in oratorical gesture seem to use it. We use gestures to show how the events we narrate happened, and to point to the particular things or people we talk about. The gestures of the Italians Efron studied added information about the physical qualities of the things they talked about as well as their attitudes toward them. The gestures of the Jews he studied illustrated the connections they were making between ideas and their relative importance. Gesture can communicate a layer of meaning missing from the speech.

But it would be wrong to say that the reason we gesture is to communicate. Almost anything can communicate—the clothes you wear, the flowers you send, the way you flutter your fan or fold your handkerchief. Gestures communicate too, but they are much more intimately tied to the act of speaking. They are not a language in themselves, but they are a complement to language, a partner with language, a byproduct of language. Subsequent research in the field that Efron founded has failed to find a culture that does not gesture during speech. Not everyone does it as colorfully as the Italians and Jews, but everyone does it, even Englishmen. While aspects of the way we do it are learned or culturally conditioned, and while some of our gestures are intentionally formed with the goal of communication in mind, imitation can't explain why congenitally blind people gesture, especially when they know they're speaking to other blind people, and communicative intent can't explain why people gesture when they're on the phone. Gesture is simply a part of language use. When we form our thoughts into speech, some of it leaks through our hands.

The sense that gesture is a language of its own is even more pronounced in those cases where it seems to replace speaking entirely. In the nineteenth century, visitors came back from Italy with news of an exotic "gesture language" that was spoken without words at all. After the discovery of the archaeological sites of Herculaneum and Pompeii in the eighteenth century, Naples had become a can't-miss stop on the grand tour. Letters home and travelogues in magazines told tales of complete conversations silently conducted between balconies, gossip and disloyalty (treachery) performed by hand alone, and love affairs arranged without a word spoken. In one fabricated (apocryphal) anecdote, a young beau (swain) woos his beauty over the course of months, without discovery by

her father, through gestures and looks exchanged from street to balcony. When he finally arrives at the decided meeting place to run away with her, he hears in the darkness an abrasive squawk asking, "are you there?" Realizing it's the voice of his love, which he has never heard before, he runs the other way.

For the benefit of these foreigners "who had been born in distant regions and who, on account of their cool and sluggish temperament are rather unsuited to gesturing," Andrea de Jorio, an archaeologist at the Royal Borbonic Museum in Naples, produced one of the only works before Efron's to look at gestures as they were used rather than as they ought to be used, an 1832 study that catalogued hundreds of gestures used in the streets of Naples.

De Jorio provides an alphabetized index of gesture meanings for everything from *abbondanza* (abundance) to *uomopanciuto* (obese/paunchy man). He not only describes what the gestures look like—the tips of the index finger and thumb joined together facing one another, and then separated by the index finder of the other hand means "I am not friends with you anymore"—he gives little scenarios of the gestures used in context, showing some of the varying shades of meaning they can acquire. In one example, he tells the story of "a certain count, noting that someone he did not know had joined the conversation, and who made a somewhat bad impression, asked his friends, in gesture, who this person was". The first man responded by placing the outside of his thumb at his ear, with the palm facing downward, "thus declaring him to be an ass". The second friend made the same gesture, but with both hands at his ears, "meaning the fellow was more than an ass." The third friend placed the tips of his extended thumbs on his temples with the other fingers wide open and oscillating, confirming that the poor fellow was "not just a fool, he was positively crass (asinine)".

Despite stereotypes, the Italians have never had a monopoly on the wordless gesture. Even the most sluggish-armed (dull) among us can get all kinds of messages across without saying a word: "come here", "he's crazy", "check her out", "yes", "no", "I don't know", "peace", "it's a secret", "I'm thinking", "wait a minute", "stop right there", "something stinks", "I'm not listening", "screw you", "check, please". These gestures aren't exotic to us because they're the ones we use. They seem somehow to belong to the language "common to all men" that Quintilian was talking about.

But of course, they aren't common to all men, as anyone who's ever looked at a travel guidebook can tell you. Remember to avoid the "okay" sign in Brazil, where it means "asshole". Watch out in Bulgaria, where a head nod means "no" and a head shake means "yes". Don't give the thumbs up in Iran unless you mean to say "up yours". Many of the gestures we use in place of speech aren't transparent at all. Their forms are arbitrary and need to be translated just like words.

It is in this silent use of gesture, where the gestures become like words—quotable, conventionally defined, intentionally produced, and meant to communicate—that gesture really does start to look like a language. But looked at more closely, these gestures distinguish themselves from words in interesting ways.

For one, they can be remarkably durable over time. The gestures we inherited from the Greeks and Romans are much more immediately identifiable today than are the words we inherited from them. The *digitus impudicus* that Romans insulted each other with is the same digit we use for that purpose today (and while the phrase *digitus impudicus* takes some education and background to decipher, a display of the "brazen (impudent) finger" does not).

Also, these quotable gestures—emblems, as Efron called them—function quite differently

from words. They almost never play the role of nouns or verbs. There are gestures that seem like adjectives—the finger pivoting (twirling) at the temple for "crazy", the fingertip kiss for "delicious"—however, they act not as descriptors (signifiers), but as attitude-laden comments. Emblems don't work like words so much as complete speech acts. They don't say, they do. They request (come here!), admonish (shhh!), insult (up yours!), promise (cross my heart!), and compliment (delicious!).

Only in the case of full sign languages of the deaf do gestures take on all the properties of words. Sign languages have nouns and verbs and rules for how they fit into sentences. Signs can say, "rosemary really brings out the flavor in this roast" as well as "delicious!" Signs, like words, are composed out of a finite inventory of units that are defined with discrete boundaries. In American Sign Language, the position of the thumb in a fist—whether it lies next to the fingers, in front of the fingers, or inside the fingers—can make the difference between one meaning, another meaning, and nonsense, in the way that in speech, tiny alternations in vibration and airflow can make the difference between "pine" and "mine". Gestures are wholes. Their internal parts aren't important. When I punch my hand with a fist to tell you that I'm going to beat you up, it hardly matters what my thumb is doing.

The greater the burden of communication gestures have to carry, the more language like they become. But if we already have a full language to communicate, then why do we gesture? Clearly it's useful for cases where we can't or don't want to speak. With gestures, baseball players exchange secrets on the open field, stock traders make deals in the noisy commotion (hubbub) of the pit, scuba divers communicate through the barrier of water, and drivers make their frustration known to other drivers through the barrier of car windows.

These special cases don't represent the bulk of gesturing we do. Most of our gestures happen while we can speak or are speaking. But the act of using language is transient (ephemeral); words disappear as they are spoken. Of course, we've had the ability to preserve the words of the past ever since the invention of writing. But the solid, linear permanence of written language encourages the illusion that language is just an object, a container for thought. In fact, language is also a behavior, a laboratory for thought creation and negotiation. Gestures are thoughts, ideas, speech acts made tangible in the air. They can even, for a moment, outlive the speaker. Death-row inmates have been executed with their middle fingers extended in a final gesture of scorn (defiance).

David McNeill, a psychologist who has spent his career studying gesture, first took notice of it watching two of his colleagues' converse. They looked to him like "sculptors working in different media. One was always pounding and pushing some heavy block like stuff. I imagined that his medium was clay or marble. The other was drawing out and weaving some incredibly delicate, spidery stuff. His medium looked like strings or spiderwebs". Research of the past few decades has shown that putting our thoughts in our hands can help us learn and remember better, can help us speak more fluently and find the right words.

When we speak, we shape our thoughts for language, and when we gesture, we shape them in the space in front of us. We may be different kinds of sculptors using different kinds of media, but our molding, weaving, and chiseling does us good.

(Adapted from "Body Language" by Arika Okrent, available at http://www.laphamsquarterly.org/communication/body-language)

Notes

① Franz Boas

Franz Uri Boas is a German-American anthropologist and a pioneer of modern anthropology who has been called the "Father of American Anthropology". His work is associated with the movement of anthropological historicism.

② Naples

Naples is one of the oldest continuously inhabited cities in the world. Bronze Age Greek settlements were established in the Naples area in the second millennium BC.

③ Quintilian

Quintilian is a Roman rhetorician from Hispania, widely referred to in medieval schools of rhetoric and in Renaissance writing.

④ Cicero

Cicero is a Roman politician and lawyer, who served as consul in the year 63 BC. He came from a wealthy municipal family of the Roman equestrian order, and is considered one of Rome's greatest orators and prose stylists.

⑤ John Bulwer

John Bulwer is an English physician and early Baconian natural philosopher who wrote five works exploring the body and human communication, particularly by gesture. He was the first person in England to propose educating deaf people, the plans for an Academy he outlines in *Philocophus* and *The Dumbemansacademie*.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What's the function of the example in the first paragraph in your opinion?
2. What's the research that Efron conducted? What are the results according to the passage?
3. What's the attitude of Quintilian toward gesture according the passage? How do you understand it?
4. Gestures are not common to all men. Can you illustrate some examples to prove it?
5. What are the differences between gesture and words according to the passage?

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. contraction, polar ______________
2. pristine, secular ______________
3. slime, statute ______________
4. homophobia, misogyny ______________
5. neurosis, ovary ______________
6. fuzz, nap ______________
7. beeswax, nectar ______________
8. glycerine, cholesterol ______________
9. curfew, furlong ______________
10. forage, silage ______________
11. impoverish, weaken ______________
12. exhaustion, fatigue ______________
13. enterprising, aggressive ______________
14. obsession, passion ______________
15. abduct, abhor ______________
16. crochet, crotchet ______________
17. discern, recognize ______________
18. exhort, advise ______________
19. fret, worry ______________
20. negate, affirm ______________

V. Choose the word that best agrees with each group.

barman	bookkeeper	jacquard	ladle	locksmith
martini	ostrich	semantic	tapestry	tartan
orchid	obsolete	readjust	landowner	sickle
nostril	mannerism	quiche	spitfire	therein

1. Thai, phonetic ______________
2. spindle, spinner ______________
3. trellis, crochet ______________
4. checker, lattice ______________
5. tavern, tipple ______________
6. publican, saloon ______________
7. cuckoo, fowl ______________
8. spreadsheet, barometer ______________

9. paymaster, registrar ____________
10. bricklayer, goldsmith ____________
11. retake, resale ____________
12. rascal, uptight ____________
13. plane, hammer ____________
14. honeysuckle, pollen ____________
15. thigh, liver ____________
16. Warcraft, glider ____________
17. walnut, shandy ____________
18. contra, hereafter ____________
19. usher, winger ____________
20. Thatcherism, Nazism ____________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

austere	belittle	brazen	cognition	commotion
cornerstone	enchant	fraudulent	frown	meticulous
numeral	noxious	orator	oscillate	pious
prognosis	ream	relish	stature	transient

1. The ownership of the Sussex Cricketer has proved itself a much higher quality asset than a promising ____________, and the 62,500 rental from it flows straight through to the bottom line, as do some handsome donations.
2. The proposed system works the same way as summer E grades, with a Roman ____________ (I-X, etc) encompassing the overall difficulty of the route.
3. Circuits which ____________ as a result of suitable positive feedback being applied deliberately round an open-loop amplifier are termed oscillators.
4. If the return to Conservatism is to be something more than the ____________ apparition of a specter from the past, and its voice in national affairs not merely to be a sepulchral warning against the dangers of rash courses, the Conservative leaders must bestir themselves to some purpose.
5. Largely due to her courage and drive she enabled them to grow in ____________ so that the choirs were able to perform the major choral works drawing an audience of over 1,000 at a performance of the *Dream of Gerontius*.
6. A fiery ____________, and self-styled leader of the persecuted and oppressed, consumed with a reckless urge to sacrifice himself for his ideals.
7. I suggest that the debates about the ____________ for contract law can be conveniently reduced to two liberal perspectives on the fundamental question of the enforceability of contracts, which parallel broader debates about the relation between the citizen and the state.

8. From the hall behind them they could hear the ________________ as their comrades and the invaders fought hand to hand.
9. Mr. Hawke has embarked on a crusade to join the airlines in smashing the pilots' claim, seeing it as a crucial challenge to the ________________ of his government's economic policy, the wages accord between government, employers and unions.
10. Miss Fergusson had merely been put into a temper: first by the attempt to thrust some foolish meaning on to the scriptural verse; and secondly by the priest's ________________ commercial behavior.
11. It has to be said that the old Bousque woman, as old as she was, had not become ________________ with age, an unusual state of affairs in this part of the country.
12. Given first-line treatment for this disorder—use of continuous positive airway pressure (CPAP) to keep his airway open in sleep—the man's mood and ________________ improved, along with his breathing.
13. The Planck teams are busy now removing this foreground fog, a ________________ process akin to identifying and removing all the hay in a haystack to reveal the needle within.
14. When released into the atmosphere, the black, ________________ particles—which are darker than those produced by grassland or forest fires—absorb light and increase atmospheric temperatures.
15. Yet winter holds a/an ________________ beauty, and the lack of visitors, other than furtive squirrels and feral cats, means that I can be alone with my thoughts during my frequent winter sojourns to the garden.
16. Arrogant or defensive people are also usually insecure, in an attempt to hide their insecurities, they ________________ others.
17. Break out of this guilt and let yourself ________________ in your sense of accomplishment for what you have gotten done instead of what there is still to do.
18. We need to deprive, again, the poets, the song makers, the lyricists, the musicians, the mythmakers, the storytellers, all of them, the power to ________________ us.
19. Negative financial or legal consequences can result if data is intercepted by third parties, or if ________________ data is accepted as valid.
20. It is also easier to smile than to ________________. So save yourself the extra effort and choose the easier way.

VII. Classify the words into groups.

comma	dash	hotelier	housepower	hydrocarbon
hydrogen	hyphen	indigo	kilogram	kilowatt
linesman	maize	mineworker	monoxide	oxide
poppy	primrose	semicolon		

1. Words for different units of measurement: ________________
2. Words for various chemical substance: ________________

3. Words for different occupations: ____

4. Words for different colors: ____

VIII. Label each of the following statements F for fact, O for opinion, or B for a blend of both.

1. Boas spent his career arguing that it was culture and environment, not biological race, that accounted for differences in how groups of people behaved.
2. Efron's study was designed as a challenge to the impressionistic explanations of gesture that the race theorists of the 1930s were passing off as science.
3. They are not a language in themselves, but they are a complement to language, a partner with language, a byproduct of language.
4. Efron not only laid the groundwork for a more systematic method of studying gestures, he introduced the idea that gesture was not a companion to speaking, but a product of it.
5. The gestures of the Jews he studied illustrated the connections they were making between ideas and their relative importance.
6. The sense that gesture is a language of its own is even more pronounced in those cases where it seems to replace speaking entirely.
7. Since gesture represented thoughts, or, as Cicero said, "the motions of the soul", orators had to learn how to marshal their gestures to put their thoughts in the best light.
8. In the seventeenth century there were even dictionaries of gesture: Giovanni Bonifacio's *The Art of Signs* (1616) and John Bulwer's *Chirologia and Chironomia* (1644) list hundreds of gestures, citing passages from the classics on their meanings.
9. After the discovery of the archaeological sites of Herculaneum and Pompeii in the eighteenth century, Naples had become a can't-miss stop on the grand tour.
10. Research of the past few decades has shown that putting our thoughts in our hands can help us learn and remember better, can help us speak more fluently and find the right words.

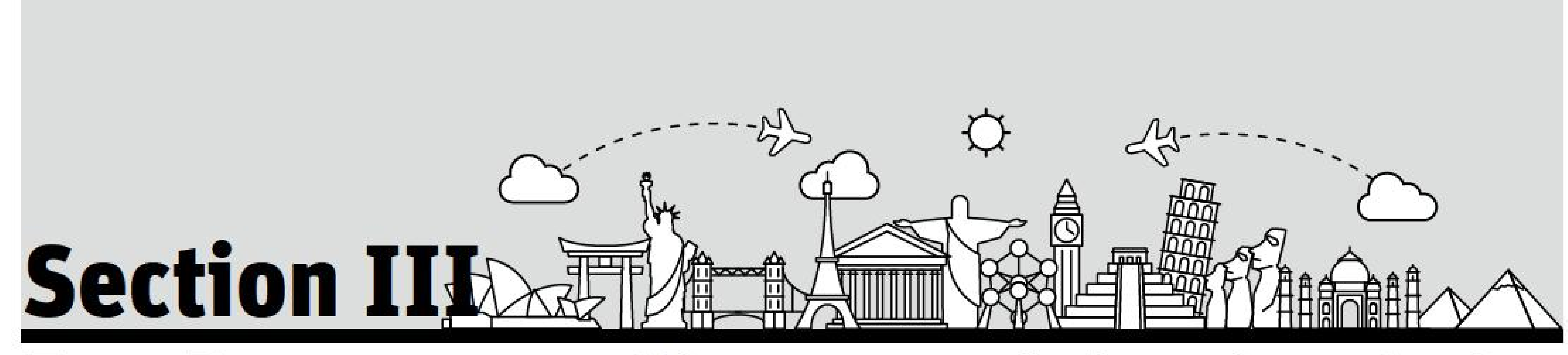
IX. Translate the following sentences into Chinese.

1. With our hands we ask, promise, call persons to us and send them away, threaten, supplicate, intimate dislike or fear; with our hands we signify joy, grief, doubt, acknowledgement, penitence, and indicate measure, quantity, number, and time.
2. While aspects of the way we do it are learned or culturally conditioned, and while some of our gestures are intentionally formed with the goal of communication in mind, imitation can't explain why congenitally blind people gesture, especially when they know they're speaking to other blind people, and communicative intent can't explain why people gesture when they're on the phone.
3. It is in this silent use of gesture, where the gestures become like words—quotable, conventionally defined, intentionally produced, and meant to communicate—that gesture really does start to look like a language.
4. In American Sign Language, the position of the thumb in a fist—whether it lies next to the fingers, in front of the fingers, or inside the fingers—can make the difference between one

meaning, another meaning, and nonsense, in the way that in speech, tiny alternations in vibration and airflow can make the difference between "pine" and "mine".

5. When we speak, we shape our thoughts for language, and when we gesture, we shape them in the space in front of us. We may be different kinds of sculptors using different kinds of media, but our molding, weaving, and chiseling does us good.

X. The passage introduces various views of gesture. Which viewpoint do you prefer? Write a passage to express your opinion toward body language.



Section III

Text B: Super-Intelligence and the Singularity

Part 1 Power of Words

Core Words

① **augment** [ɔːg'ment] ***vt./vi.*** **(augmented/augmented/augmenting)**

to make greater, more numerous, larger, or more intense; supplement

synonym	enlarge; increase
antonym	diminish; decrease
word family	augmentative; augmentation

Example 1 We pay performance bonuses that augment your annual salary.

Example 2 She took a second job to augment her income.

② **authoritarian** [ɔːˌθɒrɪ'teəriən] ***adj.***

of, relating to, or favoring blind submission to authority; of, relating to, or favoring a concentration of power in a leader or an elite not constitutionally responsible to the people

synonym	autocratic; imperious
antonym	clement; forbearing
word family	authority; authoritarianism

Example 1 His management style has been criticized as authoritarian.

Example 2 Many people are now demanding a more democratic and less authoritarian form of government.

③ **coalesce** [ˌkəʊə'les] ***vi./vt.*** **(coalesced/coalesced/coalescing)**

to grow together; to unite into a whole; to unite for a common end; to arise from the combination of distinct elements; to cause to unite

synonym	fuse; combine; associate
antonym	sever; separate; split
word family	coalescent; coalescence
related phrase	coalesce into/with

Example 1 Gradually the different groups of people coalesced into one dominant racial group.

Example 2 They coalesce years of research, experience, and best practices into one roadmap for the future.

④ **deride** [dɪ'raɪd] ***vt.*** **(derided/derided/deriding)**

to laugh at or insult contemptuously

synonym ridicule; mock

word family derisive; derisively; derision

related phrase deride somebody as something

Example 1 Critics derided the move as too little, too late.

Example 2 Some critics deride the senate as a retirement home for has-been politicians and party hacks.

⑤ **ream** [riːm] ***n.***

a quantity of paper being 20 quires or variously 480, 500, or 516 sheets; a great amount (usually used in plural)

related phrase reams of

Example 1 Their specific task is to sort through the reams of information and try to determine what it means.

Example 2 He took reams of notes in class.

⑥ **rupture** ['rʌptʃə] ***n./vt./vi.*** **(ruptured/ruptured/rupturing)**

a crack or break in something; a break in good relations between people or countries; to break or burst; to damage or destroy (a relationship, situation, etc.)

synonym break; tear; fracture

antonym attach; bind

related phrase rupture of; rupture between; rupture with

Example 1 The century saw the formal rupture between East and West.

Example 2 Brutal clashes between squatters and police yesterday ruptured the city's governing coalition.

⑦ **surveillance** [sə'veɪl(ə)ns] ***n.***

close watch kept over someone or something

synonym oversight; supervision

word family surveil

related phrase surveillance of; under surveillance

Example 1 Police swooped on the home after a two-week surveillance operation.

Example 2 The suspects were kept under surveillance.

⑧ **traction** ['trækʃ(ə)n] ***n.***

the force that causes a moving thing to stick against the surface it is moving along; the power that is used to pull something

synonym drawing

word family tractive; tractor

related phrase gain traction

Example 1 The tires were bald and lost traction on the wet road.

Example 2 The idea of changing the structure of the school year is gaining traction.

⑨ **transcend** [træn'send] ***vt.*** **(transcended/transcended/transcending)**

to rise above or go beyond the normal limits of (something)

synonym exceed; surpass

word family transcendent; transcendental; transcendentally; transcendence

Example 1 The beauty of her songs transcends words and language.

Example 2 She was able to transcend her own suffering and help others.

⑩ **trivia** ['trɪvɪə] ***n.***

unimportant matters

synonym pettiness; trifle

word family trivial; triviality

Example 1 The magazine was full of trivia and gossip.

Example 2 The two men chatted about such trivia as their favorite kinds of fast food.

⑪ **usher** ['ʌʃə] ***n./vt./vi.*** **(ushered/ushered/ushering)**

an officer or servant who has the care of the door of a court, hall, or chamber; an officer who walks before a person of rank; one who escorts persons to their seats (as in a theater); to conduct to a place; to precede as an usher, forerunner, or harbinger; to cause to enter

synonym guide

related phrase usher somebody in/into/to something

Example 1 She stood back and ushered him in.

Example 2 She ushered a new theory into the world.

⑫ **vibrant** ['vaɪbrənt] ***adj.***

having or showing great life, activity, and energy; very bright and strong

synonym vivacious; lively

antonym lifeless; spiritless

word family vibrate; vibration; vibratory

Example 1 The streets of the capital are vibrant with color.

Example 2 Tom felt himself being drawn toward her vibrant personality.

⑬ **vociferous** [və(ʊ)'sɪf(ə)rəs] ***adj.***

marked by or given to vehement insistent outcry

synonym	noisy; clamorous
antonym	quiet
word family	vociferously; vociferousness
related phrase	vociferous in

Example 1 He was a vociferous opponent of Conservatism.

Example 2 The minority population became more vociferous in its demands.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

astronomy	automate	backlash	catalyst	churchyard
destine	equivocal	exult	hype	Hawking
mutate	Nobel	optimize	overstate	physician
physicist	propensity	understate		

Part 2 Text

Super-Intelligence and the Singularity

In May 2014, Cambridge University physicist Stephen Hawking composed (penned) an article that set out to sound the alarm about the dangers of rapidly advancing artificial intelligence. Hawking, writing in the UK's *The Independent* along with co-authors who included Max Tegmark[1] and Nobel laureate Frank Wilczek[2], both physicists at MIT, as well as computer scientist Stuart Russell of the University of California, Berkeley, warned that the creation of a true thinking machine "would be the biggest event in human history". A computer that exceeded human-level intelligence might be capable of "outsmarting financial markets, human researchers, out-manipulating human leaders, and developing weapons we cannot even understand". Dismissing all this as science fiction might well turn out to be "potentially our worst mistake in history".

All the technology I've described thus far—robots that move boxes or make hamburgers, arithmetics (algorithms) that creates music, write reports, or trade on Wall Street[3]—employ what is categorized as specialized or "narrow" artificial intelligence. Even IBM's Watson, perhaps the most impressive demonstration of machine intelligence to date, doesn't come close to anything that might reasonably be compared to general, human-like intelligence. Indeed, outside the realm of science fiction, all functional artificial intelligence technology is, in fact, narrow AI.

One of the primary arguments I've put forth here, however, is that the specialized nature of

real-world AI doesn't necessarily represent a fetter (impediment) to the ultimate automation of a great many jobs. The tasks that occupy the majority of the workforce are, on some level, largely routine and predictable. As we've seen, rapidly improving specialized robots or machine learning arithmetic that churns through reams of data will eventually threaten enormous numbers of occupations at a wide range of skill levels. None of this requires machines that can think like people. A computer doesn't need to replicate the entire spectrum of your intellectual capability in order to displace you from your job; it only needs to do the specific things you are paid to do. Indeed, most AI research and development, and nearly all venture capital, continue to be focused on specialized applications, and there's every reason to expect these technologies to become dramatically more powerful and flexible over the coming years and decades.

Even as these specialized undertakings continue to produce practical results and attract investment, a far more daunting challenge lurks in the background. The quest to build a genuinely intelligent system—a machine that can conceive new ideas, demonstrate an awareness of its own existence, and carry on coherent conversations—remains the Holy Grail of artificial intelligence.

Fascination with the idea of building a true thinking machine traces its origin at least as far back as 1950, when Alan Turing[4] published the paper that ushered in the field of artificial intelligence. In the decades that followed, AI research was subjected to a boom-and-bust cycle in which expectations repeatedly soared beyond any realistic technical foundation, especially given the speed of the computers available at the time. When disappointment inevitably followed, investment and research activity collapsed and long, sluggish (stagnant) periods that have come to be called "AI winters" ensued. Spring has once again arrived, however. The extraordinary power of today's computers combined with advances in specific areas of AI research, as well as in our understanding of the human brain, is generating a great deal of optimism.

James Barrat, the author of a recent book on the implications of advanced AI, conducted an informal survey of about two hundred researchers in human-level, rather than merely narrow, artificial intelligence. Within the field, this is referred to as Artificial General Intelligence (AGI). Barrat asked the computer scientists to select from four different predictions for when AGI would be achieved. The results: 42 percent believed a thinking machine would arrive by 2030, 25 percent said by 2050, and 20 percent thought it would happen by 2100. Only 2 percent believed it would never happen. Remarkably, a number of respondents wrote comments on their surveys suggesting that Barrat should have included an even earlier option—perhaps 2020.

Some experts in the field worry that another expectations bubble might be building. In an October 2013 blog post, Yann LeCun, the director of Facebook's newly created AI research lab in New York City, warned that "AI 'died' about four times in five decades because of hype: People made wild claims (often to impress potential investors or funding agencies) and could not deliver. Backlash ensued." Likewise, NYU professor Gary Marcus, an expert in cognitive science and a blogger for the New Yorker, has argued that recent breakthroughs in areas like deep learning neural networks, and even some of the capabilities attributed to IBM Watson, have been significantly overstated (over-hyped).

Still, it seems clear that the field has now acquired enormous momentum. In particular, the rise of companies like Google, Facebook, and Amazon has propelled a great deal of progress. Never before have such wealthy (deep-pocketed) corporations viewed artificial intelligence as absolutely central to their business models—and never before has AI research been positioned so close to the

interlinkage (nexus) of competition between such powerful entities. A similar competitive dynamic is unfolding among nations. AI is becoming requisite (indispensable) to militaries, intelligence agencies, and the surveillance apparatus in authoritarian states. Indeed, a downright (all-out) AI arms race might well be looming in the near future. The real question, I think, is not whether the field as a whole is in any real danger of another AI winter but, rather, whether progress remains limited to narrow AI or ultimately expands to Artificial General Intelligence as well.

If AI researchers do eventually manage to make the leap to AGI, there is little reason to believe that the result will be a machine that simply matches human-level intelligence. Once AGI is achieved, Moore's Law alone would likely soon produce a computer that exceeded human intellectual capability. A thinking machine would, of course, continue to enjoy all the advantages that computers currently have, including the ability to calculate and access information at speeds that would be incomprehensible for us. Inevitably, we would soon share the planet with something entirely unprecedented: a genuinely alien—and superior—intellect.

And that might well be only the beginning. It's generally accepted by AI researchers that such a system would eventually be driven to direct its intelligence inward. It would focus its efforts on improving its own design, rewriting its software, or perhaps using evolutionary programming techniques to create, test, and optimize augmentation (enhancements) to its design. This would lead to a repetitive (iterative) process of "regressive (recursive) improvement". With each revision, the system would become smarter and more capable. As the cycle accelerated, the ultimate result would be an "intelligence explosion"—quite possibly culminating in a machine thousands or even millions of times smarter than any human being. As Hawking and his collaborators put it, it "would be the biggest event in human history".

If such an intelligence explosion were to occur, it would certainly have dramatic implications for humanity. Indeed, it might well engender (spawn) a wave of disruption that would scale across our entire civilization, let alone our economy. In the words of futurist and inventor Ray Kurzweil, it would "rupture the fabric of history" and usher in an event—or perhaps an era—that has come to be called "the Singularity".

The Singularity

The first application of the term "singularity" to a future technology-driven event is usually credited to computer pioneer John von Neumann, who reportedly said sometime in the 1950s that "ever accelerating progress. . . gives the appearance of approaching some essential singularity in the history of the race beyond which human affairs, as we know them, could not continue." The theme was recounted out in 1993 by San Diego State University mathematician Vernor Vinge, who wrote a paper entitled "The Coming Technological Singularity". Vinge, who is not given to understatement, began his paper by writing that "within thirty years, we will have the technological means to create supernatural (superhuman) intelligence. Shortly after, the human era will be ended."

In astrophysics, a singularity refers to the point within a black hole where the normal laws of physics break down. Within the black hole's boundary, or event horizon, gravitational force is so intense that light itself is unable to escape its grasp. Vinge viewed the technological singularity in similar terms: It represents an intermittency (discontinuity) in human progress that would be fundamentally equivocal (opaque) until it occurred. Attempting to predict the future beyond the Singularity would be like an astronomer trying to see inside a black hole.

The baton next passed to Ray Kurzweil, who published his book *The Singularity Is Near: When Humans Transcend Biology* in 2005. Unlike Vinge, Kurzweil, who has become the Singularity's primary gospeller (evangelist), has no qualms about attempting to peer beyond the event horizon and give us a remarkably detailed account of what the future will look like. The first truly intelligent machine, he tells us, will be built by the late 2020s. The Singularity itself will occur sometime around 2045.

Kurzweil is by all accounts a brilliant inventor and engineer. He has founded a series of successful companies to market his inventions in areas like optical character recognition, computer-generated speech, and music synthesis. He's been awarded twenty honorary doctorate degrees as well as the National Medal of Technology and was inducted into the U.S. Patent Office's Hall of Fame. Inc. magazine once referred to him as the "rightful heir" to Thomas Edison[5].

His work on the Singularity, however, is an odd mixture composed of a well-grounded and coherent narrative about technological acceleration, together with ideas that seem so speculative as to border on the absurd—including, for example, a heartfelt desire to resurrect his late father by gathering DNA from the churchyard (gravesite) and then regenerating his body using futuristic nanotechnology. A vibrant community, populated with brilliant and often colorful characters, has coalesced around Kurzweil and his ideas. These "Singularians" have gone so far as to establish their own educational institution. Singularity University, located in Silicon Valley, offers unlicensed (unaccredited) graduate-level programs focused on the study of exponential technology and counts Google, Genentech, Cisco, and Autodesk among its corporate sponsors.

Among the most important of Kurzweil's predictions is the idea that we will inevitably merge with the machines of the future. Humans will be augmented with brain implants that dramatically enhance intelligence. Indeed, this intellectual amplification is seen as essential if we are to understand and maintain control of technology beyond the Singularity.

Perhaps the most controversial and dubious aspect of Kurzweil's post-Singularity vision is the emphasis that its adherents place on the looming prospect of immortality. Singularians, for the most part, do not expect to die. They plan to accomplish this by achieving a kind of "longevity escape velocity"—the idea being that if you can consistently stay alive long enough to make it to the next life-prolonging innovation, you can conceivably become immortal. This might be achieved by using advanced technologies to preserve and augment your biological body—or it might happen by uploading your mind into some future computer or robot. Kurzweil naturally wants to make sure that he's still around when the Singularity occurs, and so he takes as many as two hundred different pills and supplements every day and receives others through regular intravenous infusions. While it's quite common for health and diet books to make grandiose (outsized) promises, Kurzweil and his physician co-author Terry Grossman take things to an entirely new level in their books *Fantastic Voyage—Live Long Enough to Live Forever and Transcend: Nine Steps to Living Well Forever*.

It's not lost on the Singularity movement's many critics that all this talk of immortality and mutated (transformative) change has deeply religious connotation (overtones). Indeed, the whole idea has been derided as a quasi-religion for the technical elite and a kind of "exultation (rapture) for the finks". Recent attention given to the Singularity by the mainstream media, including a 2011 cover story in *Time*, has led some observers to worry about its eventual intersection with traditional religions. Robert Geraci, a professor of religious studies at Manhattan College, wrote in an essay entitled "The Cult of Kurzweil" that if the movement achieves traction with the broader public, it "will present a serious challenge to traditional religious communities, whose own promises of

salvation may appear weak in comparison". Kurzweil, for his part, vociferously denies any religious connotation and argues that his predictions are based on a solid, scientific analysis of historical data.

The whole concept might be easy to dismiss completely were it not for the fact that an entire empire (pantheon) of Silicon Valley billionaires have demonstrated a very strong interest in the Singularity. Both Larry Page and Sergey Brin of Google and PayPal co-founder (and Facebook investor) Peter Thiel have associated themselves with the subject. Bill Gates has likewise lauded Kurzweil's ability to predict the future of artificial intelligence. In December 2012 Google hired Kurzweil to direct its efforts in advanced artificial intelligence research, and in 2013 Google spun off a new biotechnology venture named Calico. The new company's stated objective is to conduct research focused on curing aging and extending the human lifespan.

My own view is that something like the Singularity is certainly possible, but it is far from inevitable. The concept seems most useful when it is stripped of external (extraneous) baggage (like assumptions about immortality) and instead viewed simply as a future period of dramatic technological acceleration and disruption. It might turn out that the essential catalyst for the Singularity—the invention of super-intelligence—ultimately proves impossible or will be achieved only in the very remote future. A number of top researchers with expertise in brain science have expressed this view. Noam Chomsky, who has studied cognitive science at MIT for more than sixty years, says we're "eons away" from building human-level machine intelligence, and that the Singularity is "science fiction". Harvard psychologist Steven Pinker agrees, saying, "There is not the slightest reason to believe in a coming singularity. The fact that you can visualize a future in your imagination is not evidence that it is likely or even possible." Gordon Moore, whose name seems destined to be forever associated with exponentially advancing technology, is likewise skeptical that anything like the Singularity will ever occur.

Kurzweil's schedule (timeframe) for the arrival of human-level artificial intelligence has plenty of defenders, however. MIT physicist Max Tegmark, one of the co-authors of the Hawking article, told *The Atlantic*'s James Hamblin that "this is very recent (near-term) stuff. Anyone who's thinking about what their kids should study in high school or college should care a lot about this." Others view a thinking machine as fundamentally possible, but much further out. Gary Marcus, for example, thinks strong AI will take at least twice as long as Kurzweil predicts, but that "it's likely that machines will be smarter than us before the end of the century—not just at chess or trivia questions but at just about everything, from mathematics and engineering to science and medicine."

In recent years, speculation about human-level AI has shifted increasingly away from a top-down programming approach and, instead, toward an emphasis on reverse engineering and then simulating the human brain. There's a great deal of disagreement about the viability of this approach, and about the level of detailed understanding that would be required before a functional simulation of the brain could be created. In general, computer scientists are more likely to be optimistic, while those with backgrounds in the biological sciences or psychology are often more skeptical. University of Minnesota biologist P. Z. Myers[6] has been especially critical. In a grave (scathing) blog post written in response to Kurzweil's prediction that the brain will be successfully reverse engineered by 2020, Myers said that Kurzweil is "a lunatic (kook)" who "knows nothing about how the brain works" and has a propensity (penchant) for "making up nonsense and making ridiculous claims that have no relationship to reality."

That may be beside the point. AI optimists argue that a simulation does not need to be faithful

to the biological brain in every detail. Airplanes, after all, do not flap their wings like birds. Skeptics would likely reply that we are nowhere near understanding the aerodynamics of intelligence well enough to build any wings—flapping or not. The optimists might then refute (retort) that the Wright brothers built their airplane by relying on tinkering and experimentation, and certainly not on the basis of aerodynamic theory. And so the argument goes.

(Adapted from *Rise of the Robots* by Martin Ford[7])

Notes

① Max Tegmark

Max Erik Tegmark is a Swedish-American cosmologist. Tegmark is a professor at the Massachusetts Institute of Technology and the scientific director of the Foundational Questions Institute. He is also a co-founder of the Future of Life Institute, and has accepted donations from Elon Musk to investigate existential risk from advanced artificial intelligence.

② Frank Wilczek

Frank Anthony Wilczek is an American theoretical physicist, mathematician and a Nobel laureate. He is currently the Herman Feshbach Professor of Physics at the Massachusetts Institute of Technology (MIT), full Professor at Stockholm University, as well as a Distinguished Origins Professor at Arizona State University, Tempe, Arizona.

③ Wall Street

Wall Street is an eight-block-long street running roughly northwest to southeast from Broadway to South Street, at the East River, in the Financial District of Lower Manhattan in New York City. Over time, the term has become a metonym for the financial markets of the United States as a whole, the American financial services industry (even if financial firms are not physically located there), or New York–based financial interests.

④ Alan Turing

Alan Mathison Turing is an English computer scientist, mathematician, logician, cryptanalyst, philosopher and theoretical biologist. He was highly influential in the development of theoretical computer science, providing a formalization of the concepts of algorithm and computation with the Turing machine, which can be considered a model of a general-purpose computer. Turing is widely considered to be the father of theoretical computer science and artificial intelligence.

⑤ Thomas Edison

Thomas Alva Edison is an American inventor and businessman, who has been described as America's greatest inventor. He developed many devices that greatly influenced life around the world, including the phonograph, the motion picture camera, and the long-lasting, practical electric light bulb. Dubbed "The Wizard of Menlo Park", he was one of the first inventors to apply the principles of mass production and large-scale teamwork to the process of invention, and because of that, he is often credited with the creation of the first industrial research laboratory.

⑥ P. Z. Myers

Paul Zachary Myers is an American biologist who founded and writes the Pharyngula science-blog. He is associate-professor of biology at the University of Minnesota Morris (UMM) where he works with zebrafish in the field of evolutionary developmental biology. He is a critic of intelligent design (ID), the creationist movement, and other pseudoscientific concepts.

⑦ Martin Ford

Martin Ford is a robot revolution leading expert in the fields of artificial intelligence and robot revolution, with more than 25 years of practical experience in the field of computer design and software development.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What is artificial intelligence according to the passage? What's the primary argument the author holds?
2. What research did James Barrat conduct? What was the result?
3. What's the assumption about AGI that AI researchers make? What's the implication for humanity if such an intelligence explosion were to occur?
4. What's the technological singularity according to the passage? What's the prediction about Singularity by Ray Kurzweil?
5. What are the critics about Singularity? Give some examples.

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. lotion, aftershave ________________
2. outlay, outlying ________________
3. punishable, penal ________________
4. maxim, parable ________________
5. extol, criticize ________________
6. belittle, disparage ________________
7. marketplace, bazaar ________________
8. engrave, inscribe ________________
9. evoke, revoke ________________
10. disagreement, unanimity ________________

11. zeal, phlegm ________________
12. rampant, contagious ________________
13. surveillance, extol ________________
14. linger, prowl ________________
15. dreary, dinky ________________
16. encapsulate, swathe ________________
17. punitive, testimonial ________________
18. keynote, motif ________________
19. fritter, squander ________________
20. exhaustion, exhaustive ________________

V. Match the words in the box with their definitions.

authoritarian	automate	backlash	baton	handicraft
destine	rupture	usher	hype	optimism

1. ________________ a vending machine from which you can get food
2. ________________ an official stationed at the entrance of a courtroom or legislative chamber
3. ________________ blatant or sensational promotion
4. ________________ a movement back from an impact
5. ________________ a person who behaves in a tyrannical manner
6. ________________ state of being torn or burst open
7. ________________ a thin tapered rod used by a conductor to lead an orchestra or choir
8. ________________ decree or designate beforehand
9. ________________ an activity that involves making something in a skillful way by using your hands; an object made by skillful use of your hands
10. ________________ the feeling of being hopeful about the future or about the success of something in particular

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

augment	bounty	burgeon	catalyst	clamor
coax	contagious	critique	daub	decentralize
destabilize	discern	dissect	infuse	optimize
rampant	physician	transcend	understate	vibrant

1. By selecting the best returns, we stimulate those companies to ________________ their own risk-return balance.
2. Welsh Economic Development Minister Andrew Davies said the studios would become "a

major economic ________________ for the area".

3. To the east, the new and up-and-coming neighborhoods of Mission Bay and South Beach are ________________ and walkable.
4. Packet Design's engineers plan to ________________ new software into this layer of the network in six months.
5. To maximize your savings, you should ________________ the wedding money with regular payments from your paychecks.
6. However, once athletes ________________ into diversified industry brands, their endorsement dollars are truly global in location.
7. So, it will ________________ the loss in productivity that occurs from these new arrangements.
8. He had to eat constantly to keep from passing out, so his ________________ suggested he consult an endocrinologist.
9. The mayor promised to put a stop to the ________________ corruption that plagued the city.
10. Chicken pox is a highly ________________ disease.
11. The economic reforms being introduced are designed to ________________ and introduce private enterprise only within politically controllable parameters.
12. If it is not brought under control, it could ________________ the entire region.
13. Planetary scientists could not measure its size, detect its atmosphere, see its satellites, and therefore could not ________________ its interior density.
14. Worried about the Nigerians' lack of heft, Liberians have continued to ________________ for a supplemental force of American peacekeepers.
15. The new Pope's seemingly more liberal stances on social issues and his ________________ of capitalism may make him a better bet for radical change.
16. He decides to get the ________________ raised by weaving a path of destruction across North and South America.
17. There is every indication, as unemployment climbs and cuts are made, that the sense of alienation will ________________.
18. When the girl sat glumly, the mother was instructed not to ________________ her into playing, but simply describe what she was doing.
19. Although you can ________________ up some watercolor with a tissue, you are essentially painting in the moment, and trying to get it as right as you can.
20. This Valentine's Day, we ________________ the hidden meaning behind everything from chocolates to jewelry so you know exactly what you're getting.

VII. Make a choice that best completes each of the following sentences.

1. The company auditor has filed a warning that Eurotunnel is in danger of becoming ________________.

   A. insolvent B. abreast C. incontinent D. handmade

2. Mr. Macron believes that unemployment is socially ________________ and is leading to the

creation of an underclass.

A. lame B. divisive C. shoddy D. amiss

3. It's a good idea to paint your bike with ________________ paint so that you are more visible to motorists.

A. pastoral B. horny C. luminous D. lunar

4. Whether this input has made a significant impact on the pattern of activity is a ________________ point.

A. untoward B. mortuary C. tinsel D. moot

5. In the newer and flatter organization where there is little opportunity for promotion, how does a(n) ________________ employee advance?

A. enterprising B. legionnaire C. nifty D. muscular

6. The increase was to be ________________ to June 1 and would rise to 75 percent by the last quarter of 2017.

A. backtracked B. mediated C. backdated D. predisposed

7. Upon arrival, the royal couple stood in the foyer area of the arena, pausing in silence as they were shown the exact spot where the suicide bomb was ________________.

A. detained B. detonated C. disarmed D. disbanded

8. Within 24 hours of your interview, be sure to send an e-mail reiterating your interest in the job, your appreciation of the person's time, and how your skills ________________ with the company's priorities.

A. dovetail B. dowel C. consecrate D. harmonize

9. The animals were ________________ with lice, suffering from diarrhea and underweight, said Susie Coston, Farm Sanctuary's National Shelter director.

A. infested B. interspersed C. incubated D. anointed

10. Between 2007 and 2009, as Utah faced severe droughts and wildfires that many linked to climate change, the state legislature ________________ more regulations.

A. promulgated B. confiscated C. configured D. blueprinted

VIII. Label each of the following statements F for fact, O for opinion, or B for a blend of both.

1. Most AI research and development, and nearly all venture capital, continue to be focused on specialized applications.

2. Fascination with the idea of building a true thinking machine traces its origin at least as far back as 1950.

3. The results: 42 percent believed a thinking machine would arrive by 2030, 25 percent said by 2050, and 20 percent thought it would happen by 2100.

4. The real question, I think, is not whether the field as a whole is in any real danger of another AI winter but, rather, whether progress remains limited to narrow AI or ultimately expands to Artificial General Intelligence as well.

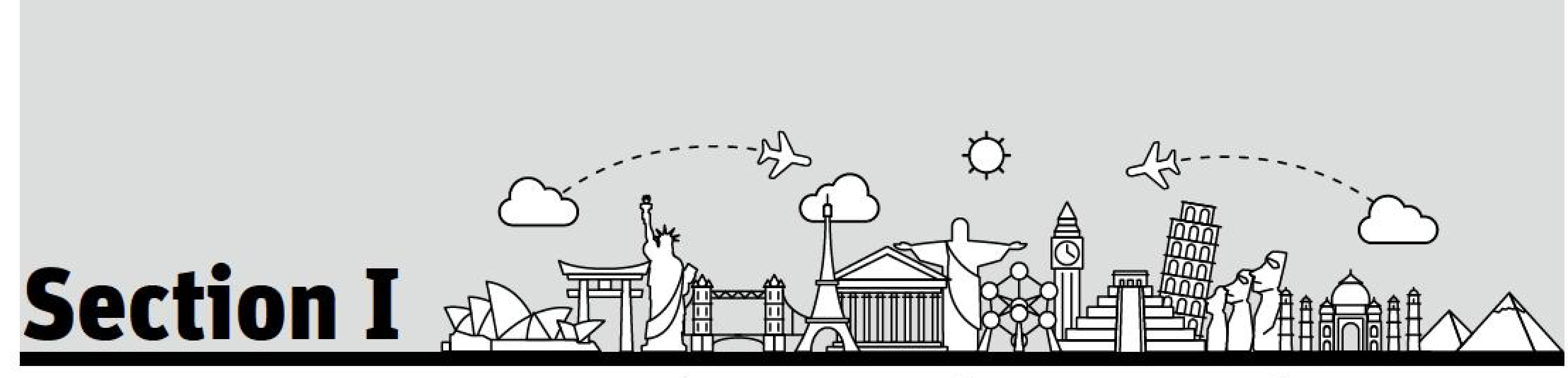
5. Within the black hole's boundary, or event horizon, gravitational force is so intense that light itself is unable to escape its grasp.
6. Among the most important of Kurzweil's predictions is the idea that we will inevitably merge with the machines of the future.
7. In December 2012 Google hired Kurzweil to direct its efforts in advanced artificial intelligence research, and in 2013 Google spun off a new biotechnology venture named Calico.
8. My own view is that something like the Singularity is certainly possible, but it is far from inevitable.
9. One of the primary arguments I've put forth here, however, is that the specialized nature of real-world AI doesn't necessarily represent a fetter to the ultimate automation of a great many jobs.
10. In astrophysics, a singularity refers to the point within a black hole where the normal laws of physics break down.

IX. Translate the following sentences into Chinese.

1. If AI researchers do eventually manage to make the leap to AGI, there is little reason to believe that the result will be a machine that simply matches human-level intelligence.
2. The first application of the term "singularity" to a future technology-driven event is usually credited to computer pioneer John von Neumann, who reportedly said sometime in the 1950s that "ever accelerating progress. . . gives the appearance of approaching some essential singularity in the history of the race beyond which human affairs, as we know them, could not continue."
3. Vinge viewed the technological singularity in similar terms: It represents an intermittency in human progress that would be fundamentally equivocal until it occurred. Attempting to predict the future beyond the Singularity would be like an astronomer trying to see inside a black hole.
4. Noam Chomsky, who has studied cognitive science at MIT for more than sixty years, says we're "eons away" from building human-level machine intelligence, and that the Singularity is "science fiction".
5. That may be beside the point. AI optimists argue that a simulation does not need to be faithful to the biological brain in every detail. Airplanes, after all, do not flap their wings like birds.

X. Compose a passage on how artificial intelligence changes the future of the mankind. Write at least 250 words, including your reasons and opinions.


Unit 3
Finance



Section I
Focus on Connotations and Denotations

The difference between the almost-right word and the right word is really a large matter. It's the difference between the lightning-bug and the lightning.

—Mark Twain

Careful writers choose words both for what they mean (that is, their dictionary meanings or denotations) and for what they suggest (their emotional associations or connotations). For instance, the adjectives *slim*, *scrawny*, and *svelte* all have related denotative meanings (thin, let's say) but different connotative meanings. And if we're trying to pay someone a compliment, we better get the connotation right.

Here's another example. The following words and phrases all refer to a young person, but their connotations may be quite different depending, in part, on the context in which they appear: *youngster*, *child, kid, little one, small fry, squirt, brat, urchin, juvenile, minor*. Some of these words tend to carry favorable connotations (*little one*), others unfavorable connotations (*brat*), and still others fairly neutral connotations (*child*). But referring to an adult as a *child* can be insulting, while calling a young person a *brat* lets our readers know at once how we feel about the rotten kid.

The more words you add to your reading vocabulary, the more inclined you will be to try them out in your own writing. That's wonderful. However, to use words effectively, you need to know more than their denotation, or dictionary definitions. You also need to know whether a word carries with it any connotations. Connotations are the associations or implications some words develop over time. For example, the words *pruning* and *slashing* both refer to the act of cutting. Their connotations, however, are very different, as you can see from the following brief passage. "My wife asked me why I was *slashing* her rose bushes. I told her I was just *pruning* them." By using the word *pruning*, the husband suggests he is shaping the bushes, whereas the wife's use of the word *slashing* implies he is destroying them. Yet if you look up the two words in the dictionary and find their definitions—also known as their denotations—you will see that the definitions are not all that different.

What gives *pruning* and *slashing* different meanings in the above sentences are the connotations the words carry with them. *Pruning* is associated with gardening, whereas *slashing* has a long history of being linked to violent acts (there's a genre of movies, after all, known as "slasher" films). In the following pairs of sentences, you have two words to choose from in parentheses. In the first pair, underline the word that would encourage readers to have a positive response to the person or group under discussion.

Not all words have positive or negative connotations. Words like *table*, *chair*, and *molecule*, for instance, usually carry with them only their denotation. Then, too, some words have strong connotations in one context and no connotations in another. Take, for example, the word *pill* in

the following sentence: "Can you give me some water so that I can take a *pill*?" Here, the word *pill* has no positive or negative associations. Yet in the next sentence, the word has a distinctly negative connotation: "My boss is a real *pill*; every time I sit down, she finds something else for me to do."

When learning new words, pay attention to and record examples of how they are used so that you begin to develop a sense for the appropriate context. Yes, a *domicile* is a house, but it is a rather formal word for house, more likely to be used in insurance or tax forms than in everyday conversation. So you might see a sentence like the following: "The company's *domicile* should not affect its tax advantage." But it would be rare for you to see a sentence like this one: "The dog hated to sleep in his *domicile*; he preferred his owner's bed." The word *domicile* is at home in the first sentence, out of place in the second.

Working with the five passages below will help make you more aware of the importance of choosing words carefully for what they imply or suggest as well as for what they mean according to the dictionary.

Instructions: Each of the five short passages below (in italics) is fairly objective and colorless. Your job is to write two new versions of each passage: first, using words with positive connotations to show the subject in an attractive light; second, using words with negative connotations to describe the same subject in a less favorable way. The guidelines following each passage should help you focus your revisions.

A. *Bill cooked dinner for Katie. He prepared some meat and vegetables and a special dessert.*

(1) Describe the meal that Bill prepared, making it sound appetizing by using words with favorable connotations.

(2) Describe the meal again, this time using words with negative connotations to make it sound quite unappealing.

B. *The person did not weigh very much. The person had brown hair and a small nose. The person wore informal clothing.*

(1) Identify and describe this particularly *attractive* person.

(2) Identify and describe this particularly *unattractive* person.

C. *Douglas was careful with his money. He kept his money in a safe place. He bought only the necessities of life. He never borrowed or lent money.*

(1) Choose words that show how impressed you are by Douglas's sense of thrift.

(2) Choose words that make fun of Douglas or pass scorn on him for being such a tightwad.

D. *There were many people at the dance. There was loud music. People were drinking. People were dancing. People were holding each other.*

(1) Through your descriptions, show how this dance was an enjoyable experience.

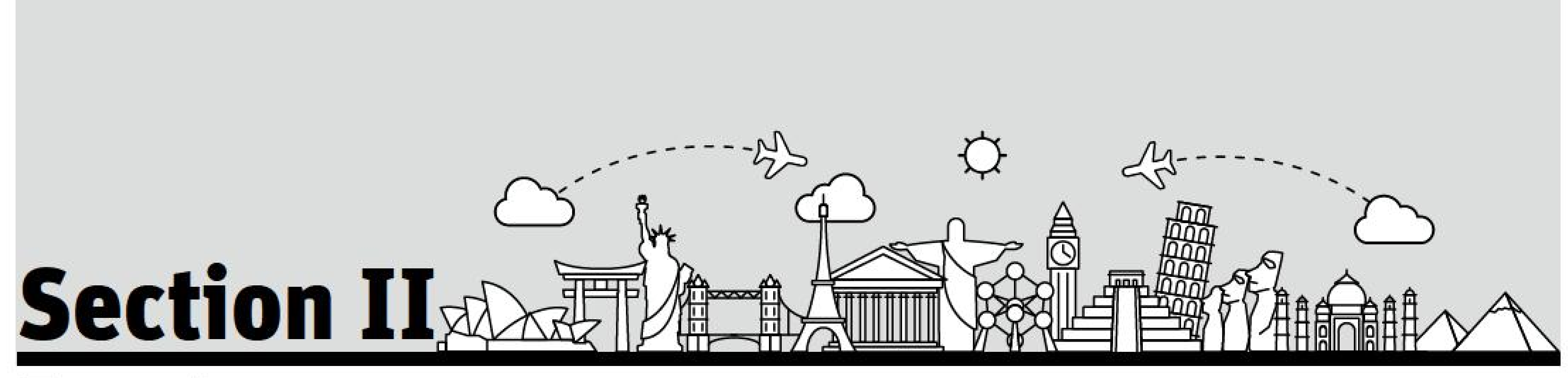
(2) Through your descriptions, show how this dance was an extremely unpleasant experience.

E. *After sundown, the park was empty, dark, and quiet.*

(1) Describe the park as a peaceful place.

(2) Describe the park as a frightening place.

(Adapted from *Reading for Results*, edited by Laraine Flemming)



Section II

Text A: Funny Money

Part 1 Power of Words

Core Words

① **acumen** [ə'kjumən] ***n.***

the ability to think quickly and make good judgments

synonym	brightness; insight
word family	acuity

Example 1 When you have business acumen, you realize the importance of every job at every stage of your career.

Example 2 The firm's success is largely due to Brannon's commercial acumen.

② **enterprising** ['ɛntəpraɪzɪŋ] ***adj.***

having the ability to think of new activities or ideas and make them work

synonym	aggressive; courageous
antonym	unenterprising
word family	enterprise; enterprisingly

Example 1 She may not be the clever candidate but she is certainly the most enterprising.

Example 2 Some enterprising members found ways of reducing their expenses or raising their incomes.

③ **impoverish** [ɪm'pɑvərɪʃ] ***vt.*** **(impoverished/impoverished/impoverishing)**

to make someone very poor; to make something worse in quality

synonym	beggar; weaken
antonym	practical; enrich
word family	impoverished; impoverishment

Example 1 Their overconfidence leads them to impoverish not just themselves but also their fishing grounds.

Example 2 America still has enough credibility to charter a more profitable path that would impoverish its creditors slowly.

④ **online** ['ɑn'laɪn] ***adj./adv.***

connected to other computers through the Internet, or available through the Internet

synonym connected

antonym offline

related phrase online shopping; online game; get online

Example 1 It means the Web connects us, as people, to each one of the individuals online; and those connections, ultimately, extend from one of us to all of us.

Example 2 We planned to build an online database.

⑤ **resale** ['risel] ***n.***

the activity of selling goods that you have bought from someone else

synonym retail

Example 1 They also enjoy better resale value if you need to part with them.

Example 2 The resale value of a house appreciates over time.

⑥ **undergraduate** [ˌʌndə'grædʒuət] ***n.***

a student at college or university, who is working for their first degree

synonym college students; university students; academic

antonym graduate

word family undergrad

related phrase undergraduate degree; undergraduate education

Example 1 A few years ago, sociology is the most popular subject for undergraduate.

Example 2 Here is some advice for, say, an undergraduate considering a career as an economist.

⑦ **violate** ['vaɪəlet] ***vt.*** **(violated/violated/violating)**

to disobey or do something against an official agreement, law, principle, etc.

synonym disobey

antonym obey; observe

word family violator; violable; violation

Example 1 Don't violate other people's copyright.

Example 2 It is therefore in the best interest of the group to punish those who violate this unspoken rule/convention.

Part 2 Text

Funny Money

Is there really a difference between the "real" world currencies we use everyday and their funny-money alter egos used online in virtual worlds?

In 1979, Richard Bartle and Roy Trubshaw, two undergraduates at the University of Essex, wrote a computer program called MUD: Multi-User Dungeon. If you logged into MUD, you shared the environment with other users. You gave yourself a name—perhaps "Edward"—and when you entered the command, "Move right", the other users saw the result, "Edward moves right." If you wrote, "Drop journal", the machine would put your journal on the floor and everyone would read, "Edward puts his journal on the floor." You could log in the next day and if nobody had taken the journal, you would read, "There is a journal sitting on the floor." MUD was a virtual world: a space on a computer shared by many people, where objects persisted regardless of whether or not the people were logged in.

Today, virtual worlds are graphically rich, geographically massive, and heavily populated. In one world, Lord of the Rings Online, my wife and her girlfriends run around as elves (angles) and fight demons while chatting about sick kids and nutty husbands. Although the game is much more sophisticated than MUD, the essential features of the virtual world are the same: you use a character to navigate an immersive landscape that offers challenges in the form of monsters and quests. When you log off, the world remains a canvas for collective storytelling.

There are obvious differences between a virtual world and our world. In a virtual world, there are dragons and angles and magic. But while the dragons are fantasy, the society is real. There's not a single theory of human behavior violated by humans interacting virtually. People talk the same way, love the same way, shop the same way. Reputations, norms, prices, groups, and networks all work the same way as they do in the real world. The realism of these online societies has made them hugely popular. Gartner Research says that 80 percent of active Web users will, by 2012, have some sort of "avatar[1]"—some sort of virtual character—in some sort of online world. That's over 100 million people.

Contrary to the stereotype that fantasy gamers are all fat kids in their moms' basements, most players are in their twenties and thirties. They're not isolated; they connect with friends and family online every night. They're not stupid; they develop sharp strategic and tactical acumen to win games in virtual worlds.

Why would people give up their real lives for fantasy lives? For the vast majority of people in today's economy, life is pretty boring. In the real world, workers often perform tedious tasks that fail to give them a sense of meaning. Virtual worlds provide these people with tasks that have significance: the dragons must be killed, the villages must be saved.

One of the things that remain undisturbed in the transition from the real to the virtual world is the market. Money, we are told in *Economics 101*, has three characteristics: It is a medium of exchange, a unit of account, and a store of value. All three services have been needed in every virtual world built to date. By containing permanent items that characters can own and trade, all virtual worlds either have by design, or evolve, a currency. This currency is used for exchange, for

accounting, and for saving up.

Because the virtual currency serves these useful purposes, it has value. Never mind that it's virtual. The euro was a virtual currency for three years, existing only in databases, yet no one treated their euro accounts as valueless. Most value is virtual. The dollar is a virtual goods: It only has value because we say it does. This is unsettling in the same way that atomic physics is unsettling. The first time you realize that your desk is made up of billions of little particles with vast reaches of empty space between them, you have a moment of unease. Lifting your elbows slowly off the surface, you think, what if the thing falls apart or explodes? Yet after a few moments of watching your desk remain utterly desk-like, solid, and reliable, you forget about the physics and put your elbows down again. In a similar way, the first time you realize that most things in the economy, and especially its money, have value only because of a social convention, you freeze, thinking, my God, what if the lady at Kroger refuses to accept my twenty-dollar bill? Where will I get my six-packs? But then she cheerfully takes your money, just like always, and you relax.

Once you accept that the dollar is virtual and yet has real value, you can accept that virtual goods and virtual money can have value too. If supply and demand work the same way in modern Manhattan as they did in ancient Athens—and I believe they do—then it's no surprise that they operate as advertised in fantasy environments like *Middle Earth* and the *Outer Galaxy*. Things have value because people value them, and if people value magic wands and purple ponies, those things have value.

Virtual items actually trade for real money all the time (even though it is usually against the rules to do so). In World of Warcraft[2], an immensely popular virtual world with ten million players worldwide, people use an in-game currency called "gold" to buy armor, horses, and potions. Since earning gold is time-consuming, American and European players buy currency from enterprising businessmen who have set up sweatshops called "gold farms". Julian Dibbell, writing for the *New York Times*, visited several gold farms in Nanjing, where he found young men working twelve-hour shifts around the clock, earning virtual gold for resale. The boss gathers the gold and sells it for real money on online retail sites to rich, time-starved Americans and Europeans. The sweatshop workers earn thirty cents an hour for playing a game all day, the boss makes his real-world profit, and the rich American gamer gets his virtual gold.

While solid numbers are hard to come by, World of Warcraft gold has consistently been valued above the Japanese yen. The gross throughput appears to be more than $1 billion per year. That is, more than $1 billion of real money is spent for virtual money every year. Because of this trade, we can calculate the value of all virtual economic transactions: The trade of virtual gold for dollars tells us what a gold piece is worth, in the same way that trading yen for dollars does. Expressed in terms of its real-world value, the fantasy economy has a GDP[3] of $7–12 billion, comparable in size to those of countries like Jamaica, Guinea, and Nicaragua.

Virtual economies are based on behavior that's completely normal. In some instances, this behavior has led to court cases where one player sues another for damages: Jones used his game character to steal a magic wand worth $7,000, and Smith wants compensation. Virtual worlds have even caused murder and suicide. A man in Korea played a game so long that he died of exhaustion—dead right there at the keyboard, expired in pursuit of castles in the virtual clouds.

The seriousness of these outcomes suggests that money is more than simply a medium of

exchange, a unit of account, and a store of value. Money is also a way of keeping score. When I throw a football to my friend, it becomes a medium of exchange since I trade my right to throw it for her promise to throw it back to me. When my team scores a touchdown, the football becomes a unit of account: You earn six points each time you put it in the end zone. And when my team holds the football, choosing to keep it for a longer period of time in order to run out the clock, it becomes a store of value. More than just a tool, the football is an instrument for gauging progress toward a designated goal.

Money, footballs, and diamonds are obsessions (fetishes) to which human society attaches value far beyond mere use. In their subjective theory of value, economists have shown that the price of diamonds is driven by supply and demand, not "usefulness". But economists have not applied the same reasoning to money. Don't we all know people whose sole objective in life is to accumulate as much money as possible, and thereby win? Don't companies encourage this kind of attitude and culture? When economist Robert Frank writes of the *Winner-Take-All Society*, he thinks he's deploying a metaphor about our economy, but he's not. An economy is a game: a designed goal environment with an uncertain outcome. The laws of a country design its economy, and money is the game's standard of victory.

The brokers who jumped off buildings in 1929 were shocked to be losers. Why did they jump? Every "ruined" stock trader no doubt still had access to human capital—connections, know-how, insight (intuition)—that fairly quickly he could have turned into a handsome salary. He wouldn't be super-rich anymore, but he'd have food to eat, a home to live in, and clothes to wear. Despite being "ruined", a Wall Street trader in 1929 would still have more material wealth than all the people in Kansas whom he'd impoverished with his margin trading. The trader killed himself not because he was hungry but because he couldn't stand being a loser in the game of Manhattan Money Madness.

The collapsed Korean gamer is no different from the Wall Streeter who threw himself out of the window. They're both people who died for fear of losing an economic game. But the purpose of designing games is to help people have fun. It is not fun to die. Surely we can design economic games in which everyone has fun all the time and nobody gets killed. The game industry is in fact well advanced down that road. To designers, the purpose of money is to generate fun. Here's an example: Designers could give money to everybody in a virtual world. If you do nothing more than pick a virtual flower in a virtual field, there will be some merchant somewhere who will buy it from you. It's tremendously easy to make money in virtual economies since there's always something to do for pay, no matter your age, sex, or skills. Nobody is ever unemployed. Designers build it that way because they have found that people have more fun in an economy where everybody earns money all the time, almost without effort.

The game industry understands what economists don't: That money is an entertainment object. Driven by the ever growing demand for livable fantasies, this industry is feverishly exploring the different ways money can be used to entertain players within a structured goal environment. If virtual economies have the potential to contribute a large portion of our GDP, children will eventually grow up treating virtual and real economies as more or less comparable systems. As the line between the virtual and real worlds disappears, people will begin to wonder why money is easy to earn in one economy and difficult in another. They will ask why the real-world economy can't be more fun.

Albert Camus[4] believed that the modern world confronted us with the task of Sisyphus[5]: Push

a huge stone toward the top of a hill, watch it roll back down, and trudge to the bottom to push again. Repeat and forever and ever (infinitum). There's no advancement, no achievement, no glory, no meaning. In today's economy, countless people perform tedious, Sisyphean tasks just to make a living.

Given a chance to redesign, the needed changes are obvious. First, lower the hills and shrink the rocks. Let people roll the rocks over the hills. Reward their achievement with money. Let them buy better-looking clothes. When they are ready for another challenge, give them a larger rock and a taller hill. Make sure that the goal is attainable: You don't want to frustrate people or they will quit the game. On the other hand, if you keep the same small rocks and low hills, the players will become bored. Gradually escalate the difficulty, providing rewards for each completed challenge and varying the circumstances to prevent boredom: Let them push a rock through a swamp, around a tree, or over your mother-in-law's Volvo. Let people form groups to push as a team, and the players will create a community, a human village that faces each challenge together and succeeds against the odds.

Why should we continue to play a game we don't enjoy? Why don't we design something else? There's no difference between a game developer and a government. Both serve polities and communities of interest. Both issue judgments and rulings. Both form policies that design economies. Eventually, people who play games in virtual worlds will start to ask, "Why can't the world be more fun?" Money—"real" money—is about to become an object of game design.

(Adapted from "Funny Money" by Edward Castronova, available at https://www.laphamsquarterly.org/about-money/funny-money)

Notes

① avatar

Avatar, marketed as James Cameron's Avatar, is a 2009 American epic science fiction film.

② World of Warcraft

It is a massively multiplayer online role-playing game (MMORPG) released in 2004 by Blizzard Entertainment. It is the fourth released game set in the Warcraft fantasy universe.

③ GDP

Gross Domestic Product (GDP) is defined by the Organization for Economic Cooperation and Development (OECD) as "an aggregate measure of production equal to the sum of the gross values added of all resident institutional units engaged in production (plus any taxes, and minus any subsidies, on products not included in the value of their outputs)".

④ Albert Camus

Albert Camus is a French philosopher, author, and journalist. His views contributed to the rise of the philosophy known as absurdism. He wrote in his essay "The Rebel" that his whole life was devoted to opposing the philosophy of nihilism while still delving deeply into individual freedom. He won the Nobel Prize in Literature at the age of 44 in 1957, the second youngest recipient in history.

⑤ **Sisyphus**

In Greek mythology Sisyphus was the king of Corinth. He was punished for his self-aggrandizing craftiness and deceitfulness by being forced to roll an immense boulder up a hill only for it to roll down when it nears the top, repeating this action for eternity. Through the classical influence on modern culture, tasks that are both laborious and futile are therefore described as Sisyphean.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What examples are cited at the beginning of the passage? What are the functions of these examples?
2. What's the difference between a virtual world and our world?
3. Why would people give up their real lives for fantasy lives?
4. What purposes does the virtual currency serve according to the passage?
5. How do you understand the sentence "The laws of a country design its economy, and money is the game's standard of victory."?

IV. Match the word in the middle with its synonym on the left and antonym on the right. Use a dictionary for help if necessary.

Synonym	**Word**	**Antonym**
support	authoritarian	praise
alleviate	decry	miss
condemn	espouse	exhilarate
dictatorial	exasperate	disobey
perceive	mitigate	democratic
aggravate	discern	aggravate

V. Choose the word that best agrees with each group.

autonomous	bazaar	denounce	elude	exemplify
mimic	punitive	repression	rift	seduce
shimmer	sophistication	surveillance	testify	violate
wacky	wield	zeal		

1. vigor, fervor ________________
2. weasel, parry ________________
3. supervise, oversight ________________
4. glimmer, scintillate ________________
5. breach, transgress ________________
6. mart, marketplace ________________
7. penal, disciplinal ________________
8. heckle, reprimand ________________
9. shrewd, prudence ________________
10. antic, batty ________________
11. imitate, simulate ________________
12. independent, self-governing ________________
13. suppression, oppression ________________
14. exert, exercise ________________
15. induce, lure ________________
16. witness, prove ________________
17. illustrate, instantiate ________________
18. split, chink ________________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

overrule	pelt	perennial	plop	overdraw
ponder	overrun	pecuniary	popcorn	pout
prod	panting	prophetic	pharmaceutical	prodigal
overture	page	overspill	nuance	outpatient

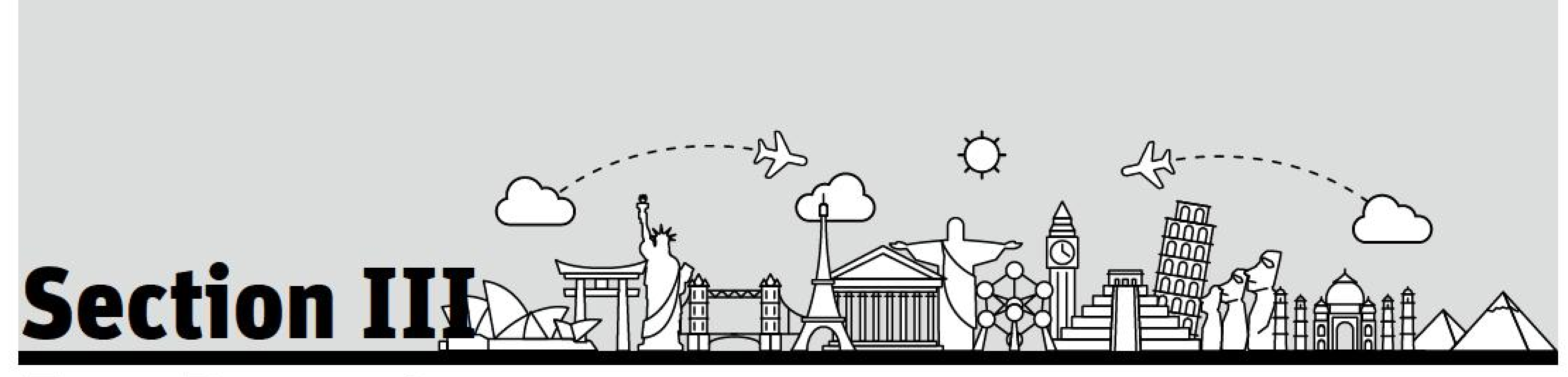
1. ________________ habits die hard.
2. The frog ________________ back into the pond.
3. It turned out to be a ________________ piece of journalism.
4. He came in ________________ after running up the steps.
5. The marchers were ________________ with rocks and bottles.
6. He was ________________ repeatedly as the flight was boarding.
7. He was trying to get a ________________ advantage for himself.
8. They began making ________________ to the Irish government.
9. The strike may ________________ the government into action.
10. He continued to ________________ the problem as he walked home.
11. Once you believe, then it's on and popping like ________________.

12. Tents have been set up next to hospitals to handle the ________________.
13. Lack of resources has been a ________________ problem since the beginning.
14. The House of Lords ________________ the decision of the Court of Appeal.
15. If you get upset, ticked off, cry, ________________ you don't appear as confident.
16. The hotel has been ordered to close because it is ________________ by mice and rats.
17. The patients are homebound, and have difficulty accessing ________________ care in the usual settings.
18. The WHO should boost funding for the Department of Essential Medicines and ____________ Policies.
19. We can use our eyes and facial expressions to communicate virtually every subtle ________________ of emotion there is.
20. A cheque can be made payable to anyone and can be made out for any sum up to the account in the account or up to the limit of any arrangement made to ________________.

VII. Translate the following sentences into Chinese.

1. By containing permanent items that characters can own and trade, all virtual worlds either have by design, or evolve, a currency. This currency is used for exchange, for accounting, and for saving up.
2. The seriousness of these outcomes suggests that money is more than simply a medium of exchange, a unit of account, and a store of value. Money is also a way of keeping score.
3. Every "ruined" stock trader no doubt still had access to human capital—connections, know-how, insight—that fairly quickly he could have turned into a handsome salary.
4. Driven by the ever growing demand for livable fantasies, this industry is feverishly exploring the different ways money can be used to entertain players within a structured goal environment.
5. Gradually escalate the difficulty, providing rewards for each completed challenge and varying the circumstances to prevent boredom: Let them push a rock through a swamp, around a tree, or over your mother-in-law's Volvo.

VIII. The passage introduces the virtual world. What do you think of the development of the virtual world? Write a passage to express your opinion toward virtual world.



Section III

Text B: Buying Tomorrow

Part 1 Power of Words

Core Words

① **adversary** ['ædvəs(ə)rɪ] ***n.*** **(*pl.* adversaries)**

a country or person you are fighting or competing against

synonym	opponent; antagonist
antonym	partner
related phrase	adversary system

Example 1 He tilted his adversary at the meeting.

Example 2 His political adversaries would like to discredit him.

② **burgeon** ['bɜːdʒ(ə)n] ***n./vt./vi.*** **(burgeoned/burgeoned/burgeoning)**

to grow or develop quickly

synonym	germ
related phrase	burgeon expand; burgeon subside

Example 1 My confidence began to burgeon later in life.

Example 2 When spring is coming all trees began to burgeon.

③ **collateral** [kə'læt(ə)r(ə)l] ***n./adj.***

people who are hurt or killed, or property that is damaged accidentally in a war, used especially by the army, navy, etc; relating to something or happening as a result of it, but not as important; collateral relatives are members of your family who are not closely related to you; property or other goods that you promise to give someone if you cannot pay back the money they lend you

synonym	security; subsidiary; paralleled
word family	collateralize
related phrase	collateral damage

Example 1 Many people use personal assets as collateral for small business loans.

Example 2 They often have significant and liquid endowments that serve as collateral for the debt.

④ **erratic** [ɪ'rætɪk] ***adj.***

something that is erratic does not follow any pattern or plan but happens in a way that is not regular

synonym	unstable; odd; volatile; curious
word family	erratically
related phrase	erratic current; erratic change; erratic series

Example 1 Her behavior became increasingly erratic, and she was often drunk on stage.

Example 2 In addition, the upcoming 2012 political transition could lead to erratic policy implementation as candidates vie for power.

⑤ **grandiose** ['grændɪəʊs] ***adj.***

seeming to be impressive or intended to be impressive but not really possible or practical

synonym	magnificent; hifalutin; hoity-toity
antonym	unpretentious; unimpressive
word family	grandiosely; grandiosity
related phrase	grandiose scheme/plan/idea

Example 1 The sad truth is that not one of Tim's grandiose plans has even begun.

Example 2 Trade economists, who have actually worked with the models, have a much less grandiose view.

⑥ **illicit** [ɪ'lɪsɪt] ***adj.***

not allowed by laws or rules, or strongly disapproved of by society

synonym	illegal; transgressive
word family	illicitly
related phrase	illicit drugs

Example 1 Dante clearly condemns illicit love.

Example 2 Even if it could spot illicit transactions, they might still choose to ignore it.

⑦ **mitigate** ['mɪtɪgeɪt] ***vi./vt.*** **(mitigated/mitigated/mitigating)**

to make a situation or the effects of something less unpleasant, harmful, or serious

synonym	comfort; obtund
word family	mitigative; mitigatory; mitigation
related phrase	mitigate damages; mitigate pressure

Example 1 To mitigate the crowded conditions, 7,500 individuals were deported to Auschwitz before the Red Cross's arrival.

Example 2 If successfully put into practice, either breakthrough could mitigate what's already a

major medical crisis.

⑧ **preoccupy** [priː'ɒkjʊpaɪ] ***vt.*** **(preoccupied/preoccupied/preoccupying)**

to engage or engross the interest or attention of beforehand or preferentially; to take possession of or fill beforehand or before another

synonym possess

word family preoccupation; preoccupancy

Example 1 Crime and the fear of crime preoccupy the community.

Example 2 Much of the discussion was preoccupied with global cooling, not warming.

⑨ **pristine** ['prɪstiːn] ***adj.***

extremely fresh or clean; something that is pristine is in the same condition as when it was first made; not spoiled or damaged in any way

synonym original; primitive

related phrase pristine condition; pristine African rainforest

Example 1 He passed her a pristine handkerchief and waited.

Example 2 The car has been restored to pristine condition.

⑩ **proliferate** [prə'lɪfəreɪt] ***vi./vt.*** **(proliferated/proliferated/proliferating)**

to grow by rapid production of new parts, cells, buds, or offspring; to increase in number as if by proliferating; to cause to grow by proliferating; to cause to increase in number or extent as if by proliferating

synonym multiply

word family proliferative; proliferation

Example 1 Fast-food restaurants have proliferated in the area.

Example 2 It is nice to read of new entrepreneurship being discovered in places where people proliferate.

⑪ **relinquish** [rɪ'lɪŋkwɪʃ] ***vt.*** **(relinquished/relinquished/relinquishing)**

to let someone else have your position, power, or rights, especially unwillingly

synonym give up; desert; yield; quit

word family relinquishment

related phrase relinquish something to somebody

Example 1 Stultz relinquished control to his subordinate.

Example 2 The financially-troubled club announced last Friday that Todd would relinquish his executive role on 1 January.

⑫ **sophistication** [səˌfɪstɪˈkeɪʃn] ***n.***

The sophistication of people, places, machines, or methods is their quality of being sophisticated.

synonym complexity; worldliness; edification

antonym simpleness; naivete

word family sophisticate; sophistic

related phrase business sophistication; technical sophistication

Example 1 The engine's sophistication requires that all repairs be done by an experienced mechanic.

Example 2 It would take many decades to build up the level of education and sophistication required.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

actuarial	astrology	brink	calamity	extinct
gape	godsend	grapple	liken	lookout
numb	oversight	patriarch	Senate	underwrite
vet				

Part 2 Text

Buying Tomorrow

The future has become a financial obsession, sliced into probable outcomes to be calculated and bet upon.

It would be fair to guess that Charles Prince's echo of John Martin, a banker who was nearly ruined by the South Sea Bubble[1], reflects a sincerity that was blissfully ignorant rather than an irony that wasn't. One might even be willing to bet on it—if, that is, certain information about Prince's knowledge and state of mind were actually forthcoming. A gamble entails uncertainty, but without the prospect of a future event coming to pass, uncertainty is worth little besides the mystery it affords.

To cast lots for Christ's robe, as Pontius Pilate's soldiers did, was to play a game of chance. Gambling is one of those activities, along with religious worship and prostitution that was popular already by the time any recording of history began. Our modern financial system owes much to this desire to make a fortune off of Fortune, though a society that organizes itself around financial risk-taking, whose national assets oscillate in an invisible cloud of ones and zeros, requires a very particular understanding of what the future can hold. Finance makes a commodity out of expectation, something to be bought (preferably low) and sold (preferably high). In the case of the worried farmer or the worried breadwinner, the future can also be viewed with suspicion, but finance enables the anxious to trade one possibility for another: Both the speculator and the hedger

are seeking the best future that money can buy.

As much as the old saw about money and happiness gets deployed by the usual suspects—grandmothers, churchman, credit-card commercials—there seems to be some confusion in this country over which one is the legitimate object for pursuit. If anything, the optimistic strain that runs through American history has been a boon to the financial industry, which has literally capitalized on the belief that in the future lies prosperity. Technology has made it possible for finance to transcend the limits of the material world: so much money changing invisible hands has long since become the stuff of American dreams[2]. And for the Chicken Littles who equate the future with decline and decay, financiers found a way to make money for them (and, naturally, from them), too. Insurance for those who don't want to lose, and short-selling for those who still want to win.

But the future was not always so amenable to our business plans. As long as the future belonged to the gods, there was little arguing with the inevitability of fate. Despite his parents' deployment of the ultimate avoidance strategy—tie baby's ankles together; order servant to abandon baby on mountainside—Oedipus[3] killed his father anyway. In *Against the Gods: The Remarkable Story of Risk*, Peter Bernstein points out that the future had to be something other than "the murky domain of oracles and soothsayers" before it could be put "in the service of the present."

Bernstein makes much of the distinction between "uncertainty" (vague, formless) and "risk" (precise, quantifiable). The story he tells is a march of progress, from misfortune to sophistication. The word "risk" comes from *risicare*, early Italian for "to dare": One asserts a choice rather than submits to fate. By changing humanity's relationship to God and nature, the Renaissance[4] and the Reformation[5] filled the future with possibility and promise. Renaissance gamblers were especially motivated to slice up the future into probable outcomes, calculating the odds of each and betting accordingly. The Chevalier de Méré, a seventeenth-century French nobleman with a habit for gaming, boasted in a letter to Blaise Pascal that he had "discovered in mathematics things so rare that the most learned of ancient times have never thought of them and by which the best mathematicians in Europe have been surprised". De Méré had figured out that the probability of throwing a six with four throws of one die was slightly more than 50 percent (51.77469136 percent, to be exact), and so he would throw the die many times and win small amounts, instead of hoping for a windfall—and hazarding ruin—by betting on a few chance throws.

For contemporary poker players, the parallel to De Méré's strategy is known as "grinding", as in grinding out a profit over an extended period of time. The strategy might also sound familiar to the common investor. Since the 1970s, when Burton Malkiel wrote about the "random walk" of an "efficient market" that was hard for even the experts to time or to beat, investors have been told to diversify (finance speak for "Don't put your eggs in one basket"), and to buy and hold: In the long run, you should come out ahead. (A whole industry of indexed mutual funds proliferated as a result.) Of course, this advice assumes that the chance your portfolio will grow is as measurable as the chance De Méré's die will turn up six. And it also assumes that "the long run" will be shorter than your lifetime—which, as John Maynard Keynes[6] remarked, is far from guaranteed.

Barring the complications of conscious self-destruction or insanity, the gambler and the investor are optimistically inclined. The gambler believes luck will turn in his favor; the investor believes the future will be an improvement on the past. A share in a company represents a piece of it, and as the pie grows, so should each piece. The old-fashioned stock picker ignores advice about random walks and efficient markets in favor of research into a company, which should

reveal whether optimism about the future is in fact warranted. At least this is the theory at its most pristine. Benjamin Graham, professor to Warren Buffet at Columbia, wrote in 1949 about "the intelligent investor", whom he distinguished from the mere speculator: "An investment operation is one which, upon thorough analysis, promises safety of principal and an adequate return. Operations not meeting these requirements are speculative." The speculator is too much controlled by "Mr. Market", a manic-depressive who shows up every day with an offer to buy or sell shares at prices that range from reasonable to ridiculous. Mr. Market is playing the future rather than buying it. The investor makes a profit from Mr. Market's folly, whereas the speculator participates in it.

The erratic Mr. Market, it seems, has been hanging around for as long as shares have been traded. In ancient Rome, organizations called *publicani* were contracted to carry out many of the functions of the Roman state, such as temple building and tax collecting, and ownership of *publicani* was divided into partes, or shares. Edward Chancellor, in his excellent *Devil Take the Hindmost: A History of Financial Speculation*, starts with the *quaestors*, or "seekers", who were the financial speculators of ancient Rome. (They were also called Graeci or Greeks—which, as Chancellor considers, may have been because many *quaestors* were "of Hellenic origin", or else because the term "was a form of abuse".) Cicero's mention that *partes illo tempore carissimas* (shares at that time were most expensive) suggests the existence of an exchange where partes were traded and fluctuated in price. Evidence of an early Roman speculative bubble may be weak, but the example Chancellor provides has a nicely frightening ring to it. Petronius Arbiter, describing the last years of the republic, wrote about "the filthy usury and handling of money (that) had caught the people in a double whirlpool, and destroyed them... The madness spread through their limbs, and trouble bayed and hounded them down like some disease sown in the dumb flesh".

The speculator is focused on what everybody else is thinking, because the existence of a market in shares means that prices will be determined more often by the mentality of the herd than by the thing itself—whether it be a tulip, a pork belly, a pound sterling, or a house. In his *General Theory of Employment, Interest and Money*, written during the Great Depression, Keynes likened the activity to a newspaper contest in which, "The competitors have to pick out the six prettiest faces from a hundred photographs, the prize being awarded to the competitor whose choice most nearly corresponds to the average preferences of the competitors as a whole; so that each competitor has to pick, not those faces he himself finds prettiest, but those which he thinks likeliest to catch the fancy of the other competitors, all of whom are looking at the problem from the same point of view." Even the genuine opinions of others are irrelevant, and "We devote our intelligences to anticipating what average opinion expects the average opinion to be". As for the actual commodity, the speculator doesn't need it, nor does he even need to see it; commodities are not so much the objects of his trade as they are its excuse. Tulips may be beautiful to look at, a lovely addition to the breakfast table, but during the height of Tulipomania in the winter of 1636–1637, the bulbs were in the ground and speculators were trading pieces of paper: No tulips were actually delivered.

Divining "what average opinion expects average opinion to be" nevertheless ascribes more of a method to the speculator's madness than might actually be the case. The competitors in Keynes's beauty contest (the chiefs of Citigroup and Martin's Bank among them) at least have a sense of how markets function, however distorted the hall of mirrors, whereas the history of finance is crowded with those who believed that prices were determined by natural phenomena, or else divinely ordained. William Stanley Jevons, a nineteenth-century British economist and logician

who seems otherwise to have been a reasonable man, noticed that recent panics in England's markets occurred every eleven years or so, which prompted him to attribute the panics to sunspots; he predicted the next panic would take place in 1879, and a crash in October 1878 convinced him that he was on to something. Since his death in 1882, the timetable he left behind has been proven wrong. In the burgeoning western European markets of the sixteenth century, an Antwerp trader named Christoph Kurz consulted astrological charts for future prices. (He later abandoned market forecasting for political astrology; one of his predictions was that the papacy was on the verge of extinction.) Apparently some speculators still find astrology to be as useful a guide to markets as any. The bare-bones website for the Astrologers Fund in Manhattan promises "a stellar performance".

Admittedly, the Astrologers Fund comes across as an antique, a fetishistic remnant of a time before people knew any better. Recall Peter Bernstein on the triumph of risk: He argues that we've long since abandoned any naive beliefs that the future is determined by stars in the sky or gods on a mountaintop, and it is this process of enlightment that has allowed the financial sector to become as central and as powerful as it is. It should surprise no one that the powers of quantification which the Chevalier de Méré brought to the gambling table were put in the service of finance, which was constantly on the lookout for methods that would render the future fit for immediate consumption.

The connection between gambling and speculation might be transparently obvious, but it is in the old-fashioned world of insurance that the gambler's calculation of the odds had its most direct application. Edmond Halley, of diving-bell and comet fame, used population statistics from Breslau to publish the first mortality table in 1693, which allowed for the development of actuarial science and, by extension, the life-insurance industry. Insurance is based on the ability to shift risk: If you want to protect the solvency of your business or your family from an unfortunate event that may or may not happen, you find somebody who is better able and more willing to shoulder that risk than you. Maybe you think it unlikely that you will expire within a certain period of time, but you are aware of the grim possibility, however remote. By purchasing life insurance, you will lose a small, discrete amount of money—your premium—with 100 percent certainty in order to insure your dependents from the small possibility of financial ruin.

This all sounds safe and boring enough, but insurance is ultimately a bet on the future, even if it happens to be one that the gambler hopes to lose. I buy insurance, and if I die, or my house burns down, or my car veers into a tree, the insurer pays out a chunk of change—in which case, I've "won". It is only the fact that a win is precipitated by a loss that distinguishes insurance from gambling. Unless insurance is properly regulated, it easily gets consumed by the gaping abime maw of speculation. In 1691, Daniel Defoe observed that "Wagering, as now practiced by politics and contracts, is become a branch of assurances." The brokers in London's Exchange Alley were underwriting risks that ranged from highway robbery to "assurance of female chastity". (How or why the female in question should ever permit such a claim to be verified is altogether unclear.) An unflattering newspaper article from 1768 condemned Lloyd's of London, started by Edward Lloyd in his coffeehouse in the late seventeenth century, as a "meeting place for all manner of illicit gaming" that was enthusiastically pursued "under the guise of insurance". Even life insurance offered an opportunity to the speculator, who could take out a policy on another, unrelated soul and essentially bet that the person would die before a particular date. Britain's parliament, aware "that the making insurances on lives, or other events, wherein the assured shall have no interest hath introduced a

mischievous kind of gaming", found it necessary to pass the Life Assurance Act of 1774. And today's financiers have realized better than anyone that wherever there is money, there is a commission to be made. American investors can currently—and legally—buy what is called a "death bond" (or "life settlement", for the euphemistically inclined): the holder of the life-insurance policy cashes out by selling it to investors, who are playing the odds that the policyholder will die sooner rather than later. One person's calamity becomes another person's godsend.

Indeed, it sometimes seems as if the duller, more complicated the financial instrument, the readier it is for the speculator's pursuit of fun and profit. Commodity futures, with which two parties agree to price for delivery of a commodity on a certain date, are, at their most straightforward, a hedge against the future. A wheat farmer, for instance, can enter into a futures contract to protect himself against the possibility that the price of wheat will fall. By the same token, a miller who worries that the price of wheat will rise can hedge with the other side of a futures contract. But it could just as well be a speculator instead of a miller, and so the speculator goes long; rather than use the wheat once the farmer delivers his crop, the speculator hopes to sell his right to it for a higher market price.

Boosters for the futures business like to hearken back to the story of Joseph and Pharaoh for some pedigree (Joseph convinced Pharaoh to store his surplus grain, which was sold back to the Egyptians after "Famine was over all the face of the earth"), but futures have always suffered a questionable reputation, in part because their value only derives from the commodity and is therefore not limited by it. The leverage they allow makes futures particularly attractive to speculators: Why buy the cow when you can trade a piece of paper that costs less and might be worth much, much more? The Dutch prohibited futures trading in 1609, and the British parliament passed Sir John Barnard's Act in 1734, a ban on futures that was on the books until 1860. A pamphleteer during the South Sea Bubble thought "it was a great happiness to the nation, that the buying without money, or selling without stock, could be prevented, which is a practice much worse than wagering." Sentiment in the United States was similarly suspicious. The House and Senate passed bills in the 1890s that would have banned futures trading, except that they couldn't agree on the details.

Popular ire was especially intrigued by the speculator's game of "cornering" or "squeezing" the market. A corner is essentially a form of extortion: The regrater buys up contracts for future deliveries of a commodity while also buying up a controlling amount of the commodity itself, thereby making it impossible for the seller to deliver. The seller is then forced to buy back the contract at an inflated price. The buyer, meanwhile, must find a way to get rid of all the evidence he's accumulated—a problem known as "burying the corpse". Oversupplying the market was the typical maneuver, prompting a price collapse that turned farmers of the newly worthless crop into so much collateral damage.

But the cornerer must make sure that he truly controls the supply of the commodity, or else he can get caught in his own squeeze. In 1897, Joseph Leiter tried to corner Chicago's wheat market, buying up 22 million bushels worth of futures and 18 million bushels of wheat. His adversary, however, was Philip Armour, who had the resources (he was a meat-packing patriarch) and determination (he was furious) to ship grain over from Minnesota, deploying icebreakers to keep the channels open. When prices collapsed, Leiter lost $10 million, was sued by his creditors, bailed out by his father, and had his travails fictionalized in Frank Norris' novel *The Pit*[7]. No matter how

many wheat farmers were ruined by his busted corner, however, Leiter most assuredly wasn't. In 1902, he founded the city of Zeigler, Illinois, which he ran as a barony. He had "2902" carved into the cornerstone, explaining that he was a thousand years ahead of his time.

Because its value derives from another asset, a futures contract is a kind of derivative, a word so clinical in its constitution that it gives the impression of safety and precision, of risks trued just so. It is a peculiarity of finance that intimations of harmlessness can just as well indicate the opposite, though the terminology is typically less Orwellian[8] than it is mind-numbingly boring—the better, one supposes, to keep the public from being curious enough to pay attention.

The language has only become increasingly abstract, more preoccupied with the sterile vocabulary of moderation and risk. In the late nineteenth century, the Chicago Board of Trade—which traded futures on grain—didn't pretend to a caution that would have been out of step with the confident exaggeration of its time. The annual report for 1891 boasted of the Board members' speculative activities with terms that were joyfully grandiose:

Speculation stimulates enterprise; it creates and maintains proper values; it gives impulse and ambition to all forms of industry—commercial, literary, artistic; it arouses individual capacities; it is aggressive, intelligent, and belongs to the strongest and ablest of the race; it grapples undismayed with possibilities; it founded Chicago and developed the great West, which is the nation's prosperity and the forceful commercial power of the continent.

This is the noisy language of defeat and pluck, of pioneers pushing forth into the frontier. Compare it with the latest annual report from the CME Group, the successor to the Board and the Chicago Mercantile Exchange:

Increasingly, customers around the globe turned to CME Group markets to mitigate risk, operate more efficiently, invest, and grow. The norm products and risk-management services we provide across all major asset classes, combined with the safety and soundness of our centralized clearing, continue to give market participants the confidence they need to move forward.

Whatever might be substantive in this passage is expressed in a way that is so measured and inoffensive as to be nearly meaningless, no doubt reflecting the guarded counsel of the accountants and lawyers who vetted it. Notice, too, the emphasis on "safety and soundness", on the purported ability "to mitigate risk". Even the name, the blandly uninformative "CME Group", is far removed from the exchange's first incarnation as the Chicago Butter and Egg Board, a handle that would stand out today for how joyfully literal it is.

The boredom of corporate cliché has nevertheless masked how intricate the risks have in fact become. What started as an exchange for farmers and merchants of eggs and butter is now one of the largest markets for derivatives in the world. Futures contracts on such tangibles as corn and light sweet crude oil have been joined by options on the S&P 500[9] and credit-default swaps, the latter being insurance like contracts that "swap" the risk of a credit default. The word "insurance" is scrupulously avoided because it would trigger all sorts of regulatory oversight. However much avoidance is prized, the derivatives listed by the CME Group are traded on an exchange: Transactions are public, and they are backed by clearinghouses that have an interest (read: skin in the game) in making sure all the parties pay up.

But the market of exchange-traded derivatives is smaller than the total value of "over-the-counter" derivatives. Or at least it is believed to be: The latter derivatives are unregulated, so nobody

really knows. The term "over-the-counter", which calls to mind the purchase of antihistamines or aspirin, is vaguely baffling and, in that sense, perfect: It essentially refers to user-defined securities that are privately negotiated between two parties. Side bets, as it were. In 2007, a year before the full extent of the financial wreckage became a taxpayer's calamity, the Bank for International Settlements was estimating the value of listed credit derivatives at $548 trillion, and over-the-counter derivatives at $596 trillion. (Together, the entire derivatives market stood at $1.144 quadrillion—a unit that would be comprehensible maybe to an astrophysicist or a five-year-old playing make-believe.) The rise and fall of American International Group was due to its willingness to make these side bets and play bookie: The respectable insurance company had a financial-products division that entered into credit-default swaps in which they agreed to "insure" $441 billion worth of securities, $58 billion of which were backed by subprime loans.

When the defaults began, AIG was supposed to pay out, but because the product was called a swap, the company escaped any legal requirement to have sufficient payout money on hand. Every taxpayer knows what came next. The hand-wringing, the bailout, the outrage. The wet-noodle floggings by the various congressional hearings. The word "derivative" suddenly acquired an air of menace, though journalists still had to resort to metaphor ("sausage making", "vampire squid") in order to convey the full depths of the horror. Watching the parade of officials expressing shock and worship, one might be forgiven for believing that the disaster was unprecedented, when in fact it was just a larger, more conspicuous production of an act that had been performed several times already.

Enron, WorldCom, and Global Crossing were but three derivatives-fueled boom from the past decade. In 1998, the New York Fed was able to talk Wall Street into rescuing Long-Term Capital Management, which had stuffed itself on swaps (the hedge fund's innocuous name should have aroused suspicion), because Wall Street had massive exposure to LTCM's own massive exposure. (The 1997 financial crisis in East Asia lit the fuse; the Russian government's default the year after sounded the explosion.) LTCM, which counted two Nobel Prize winners among its employees, was outwardly using derivatives to exploit market inefficiencies in a way that was virtually risk-free—except when it wasn't. Roger Lowenstein writes that a default on any one of the fund's seven thousand derivative contracts was ready to "trigger a default in every one of the others, which covered $1.4 trillion in notional value". A risk manager at Merrill Lynch later recalled how he and everybody else had been caught unawares: "We had no idea they would be in trouble—these people were known for risk management. They had taught it; they designed it. God knows, we were dealing with Nobel Prize winners!"

And so it was that risk, and the purported ability to manage it, brought Wall Street more than once to the brink of self-destruction. Peter Bernstein may have been right when he observed that the future no longer belongs to the gods, but we have made a habit of finding God in the strangest places, whether it be the Shroud of Turin[10] or the formula for a derivative's price. Finance has given the future over to mathematics and supercomputers, which, like any other prosthetic god, bring with them the temptations of both recklessness and complacency. Our technologies belong to us; we create them, and they amplify our abilities and our reach, yet we exhibit a strange eagerness to relinquish our dominion over them, endowing them with a monstrous authority that demands our accommodation and surrender. We have made a fetish out of finance, against which proper regulation gets derided as the comedy of mere mortals—not just difficult but absurd.

Nearly fifty years ago, Marshall McLuhan wrote about our tendency to become fascinated by our inventions, which are, ultimately, extensions of ourselves. As McLuhan tells it, the death of Narcissus had to do not only with his reflection but with his inability to see himself in it. Just as the words "narcosis" and "narcotics" derive from his name, Narcissus was numb; he treated his image as an object of love appeal, and he willingly became its slave. McLuhan, ever alert to the perverse urge to lose our uncomfortable selves, described how Narcissus died so that we could live. We court a severe ruin whenever we succumb to a pretty face that we fail to recognize as our own.

Notes

① South Sea Bubble

South Sea Bubble is an economic bubble that arose from speculation in the South Sea Company. The South Sea Company (officially The Governor and Company of the Merchants of Great Britain, trading to the South Seas and other parts of America, and for the encouragement of fishing) was a British joint-stock company founded in 1711, created as a public-private partnership to consolidate and reduce the cost of national debt. The company was also granted a monopoly to trade with South America and nearby islands, hence its name (the modern use of the term "South Seas" to refer to the entire South Pacific was unknown in England at the time). When the company was created, Britain was involved in the War of the Spanish Succession and Spain controlled South America. There was no realistic prospect that trade would take place and the company never realized any significant profit from its monopoly. Company stock rose greatly in value as it expanded its operations dealing in government debt, peaking in 1720 before collapsing to little above its original flotation price; the economic bubble became known as the South Sea Bubble.

② American dreams

The American Dream is a national ethos of the United States, the set of ideals (democracy, rights, liberty, opportunity and equality) in which freedom includes the opportunity for prosperity and success, as well as an upward social mobility for the family and children, achieved through hard work in a society with few barriers. In the definition of the American Dream by James Truslow Adams in 1931, "life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement" regardless of social class or circumstances of birth. The American Dream is rooted in the Declaration of Independence, which proclaims that "all men are created equal" with the right to "life, liberty and the pursuit of happiness". Also, the U.S. Constitution promotes similar freedom, in the Preamble: to "secure the Blessings of Liberty to ourselves and our Posterity".

③ Oedipus

He was a mythical Greek King of Thebes. A tragic hero in Greek mythology, Oedipus accidentally fulfilled a prophecy that he would end up killing his father and marrying his mother, thereby bringing disaster to his city and family. The story of Oedipus is the subject of Sophocles' tragedy *Oedipus Rex*, which was followed by *Oedipus at Colonus* and then *Antigone*. Together, these plays make up Sophocles' three Theban plays. Oedipus represents two enduring

themes of Greek myth and drama: the flawed nature of humanity and an individual's role in the course of destiny in a harsh universe.

④ Renaissance

It was a period in European history, from the 14th to the 17th century, regarded as the cultural bridge between the Middle Ages and modern history. It started as a cultural movement in Italy in the Late Medieval period and later spread to the rest of Europe, marking the beginning of the Early Modern Age.

⑤ Reformation

The Reformation (or, more fully, the Protestant Reformation; also, the European Reformation) was a schism in Western Christianity initiated by Martin Luther and continued by Huldrych Zwingli, John Calvin and other Protestant Reformers in 16th-century Europe. It is usually considered to have started with the publication of the *Ninety-five Theses* by Martin Luther in 1517 and lasted until the end of the *Thirty Years' War* in 1648. It led to the division of Western Christianity into different confessions (Catholic, Lutheran, Reformed, Anglican, Anabaptist, Unitarian, etc.). By the time of its arrival, Western Christianity was only compromised in the Lands of the Bohemian Crown, where Utraquist Hussitism was officially acknowledged by both the Pope and the Holy Roman Emperor; in addition, various movements (including Lollards in England and Waldensians in Italy and France) were still being actively suppressed.

⑥ John Maynard Keynes

John Maynard Keynes, 1st Baron Keynes CB FBA (5 June 1883–21 April 1946), was a British economist whose ideas fundamentally changed the theory and practice of macroeconomics and the economic policies of governments. He built on and greatly refined earlier work on the causes of business cycles, and was one of the most influential economists of the 20th century and the founder of modern macroeconomic theory. His ideas are the basis for the school of thought known as Keynesian economics, and its various offshoots. During the Great Depression of the 1930s, Keynes spearheaded a revolution in economic thinking, challenging the ideas of neoclassical economics that held that free markets would, in the short to medium term, automatically provide full employment, as long as workers were flexible in their wage demands. He instead argued that aggregate demand determined the overall level of economic activity and that inadequate aggregate demand could lead to prolonged periods of high unemployment. Keynes advocated the use of fiscal and monetary policies to mitigate the adverse effects of economic recessions and depressions. Keynes's magnum opus, *The General Theory of Employment, Interest and Money*, was published in 1936.

⑦ *The Pit*

The Pit: A Story of Chicago is a 1903 novel by Frank Norris. Set in the wheat speculation trading pits at the Chicago Board of Trade Building, it was the second book in what was to be the trilogy *The Epic of the Wheat*. The first book, *The Octopus*, was published in 1901. Norris died unexpectedly in October 1902 from appendicitis leaving the third book, *The Wolf: A Story of Empire*, incomplete. Together the three novels were to follow the journey of a crop of wheat from its planting in California to its ultimate consumption as bread in Western Europe.

⑧ Orwellian

"Orwellian" is an adjective describing a situation, idea, or societal condition that George Orwell identified as being destructive to the welfare of a free and open society. It denotes an attitude and a brutal policy of draconian control by propaganda, surveillance, misinformation, denial of truth (doublethink), and manipulation of the past, including the "unperson"—a person whose past existence is expunged from the public record and memory, practiced by modern repressive governments. Often, this includes the circumstances depicted in his novels, particularly *Nineteen Eighty-Four* but political doublespeak is criticized throughout his work, such as in *Politics and the English Language*.

⑨ S&P 500

The S&P 500 stock market index, maintained by S&P Dow Jones Indices, comprises 505 common stocks issued by 500 large-cap companies and traded on American stock exchanges, and covers about 80 percent of the American equity market by capitalization. The index is weighted by free-float market capitalization, so more valuable companies account for relatively more of the index. The index constituents and the constituent weights are updated regularly using rules published by S&P Dow Jones Indices. Although the index is called the S&P "500", the index contains 505 stocks because it includes two share classes of stock from 5 of its component companies.

⑩ Shroud of Turin

The Shroud of Turin or Turin Shroud is a length of linen cloth bearing the negative image of a man who is alleged to be Jesus of Nazareth. It is kept in the royal chapel of the Cathedral of Saint John the Baptist in Turin, Piedmont, northern Italy. The cloth itself is believed by some to be the burial shroud that Jesus was wrapped in when he was buried after crucifixion. It is first securely attested in 1390, when a local bishop wrote that the shroud was a forgery and that an unnamed artist had confessed. Radiocarbon dating of a sample of the shroud material is consistent with this date.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. How does technology enable finance to transcend the limits of the material world?
2. What are differences between "uncertainty" and "risk"?
3. How to understand De Méré's "grinding" strategy?
4. What is the difference between the intelligent investor and the mere speculator?
5. Why the author said "One person's calamity becomes another person's godsend."?

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. housebound, shut-in ________________
2. hygienic, hygeian ________________
3. incinerate, cremate ________________
4. incumbent, anaclitic ________________
5. invidious, fair ________________
6. intelligible, negligible ________________
7. lax, tense ________________
8. leftover, residuum ________________
9. meddle, interfere ________________
10. molten, fusional ________________
11. novice, veteran ________________
12. nab, seize ________________
13. nautical, marine ________________
14. oblivious, obvious ________________
15. overcharge, surcharge ________________
16. perspire, sweat ________________
17. precept, regulation ________________
18. probity, righteousness ________________
19. pronouncement, announcement ________________
20. pedantic, donnish ________________

V. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

hectare	mockery	mound	heroin	honing
huddled	intoned	kindergarten	legalistic	loitering
maze	misplaced	muffled	negligible	leash
hydroelectric	hypnosis	interrelate	negotiable	obtrusive

1. The priest ________________ the blessing.
2. We got completely lost in the ________________.
3. There's a ________________ of papers on my desk.
4. Oh dear, I seem to have ________________ the letter.
5. The damage done to his property was ________________.
6. Part-time barman required. Hours and salary ________________.
7. Each part of the course ________________ with all the others.

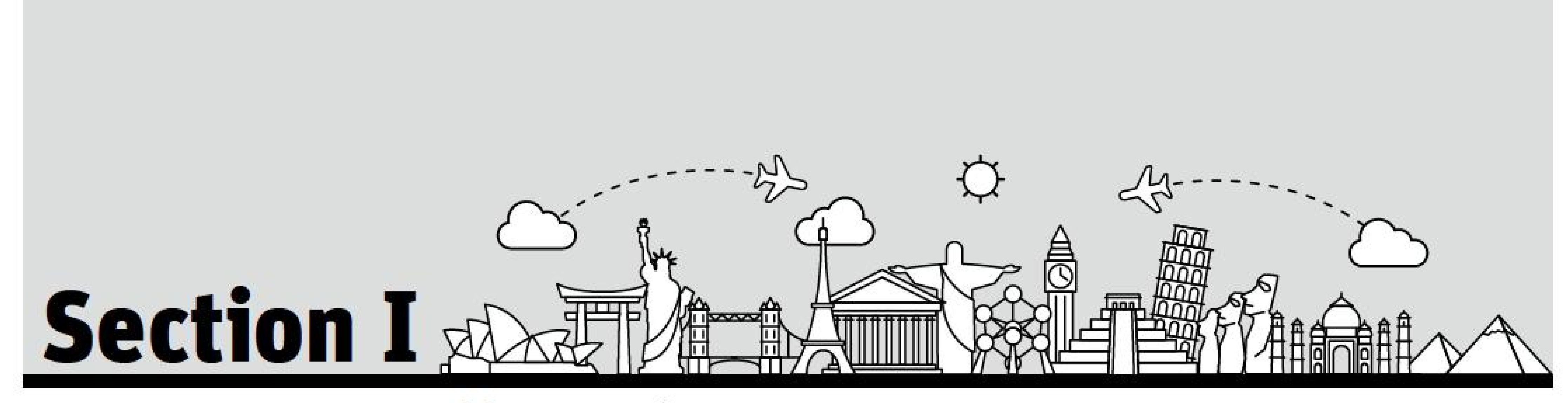
8. He set about ________________ his skills as a draughtsman.
9. People ________________ around the radio, waiting for news.
10. Five or six teenagers were ________________ in front of the newsagent's.
11. Real permission is different from presumed or ________________ permission.
12. Her voice was ________________ by the pillow in which she had hidden her face.
13. This building plan makes a ________________ of the government's environmental policy.
14. The children learn singing, dancing, drawing, and the like in the ________________.
15. ________________ use is also associated with crime as the drug is expensive to obtain.
16. China produces twice as much rice per ________________ as India with the same volume of water.
17. Owners can be ordered to ________________ or muzzle their dogs and to take training courses.
18. China already has two ________________ dam projects on the part of the waterway that flows through China.
19. ________________ is a state of consciousness involving focused attention and reduced peripheral awareness characterized by an enhanced capacity for response to suggestions.
20. The media has taken some flak in recent months for being shallow, inaccurate and sometimes damagingly ________________.

VI. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. Without following advice about random walks and efficient markets, investors still can always make money.
2. Rome has also suffered from speculative bubble and finally destroyed Roman people.
3. Rational investors should pay attention to what everybody else is thinking to make more money.
4. Life insurance is one kind of gamble, which allows speculators to bet that the person would die before a particular date.
5. The future of finance belongs to the gods, and no one can predict the results.

VII. Compose a passage on how you consider future finance. Write at least 250 words, including your reasons and opinions.


Unit 4
Culture



Section I Focus on Collocations

The term "collocation" (from the Latin for "place together") was first used in its linguistic sense by British linguist John Rupert Firth (1890—1960), who famously observed, "You shall know a word by the company it keeps."

"Collocation" refers to a group of two or more words that usually go together. A good way to think of collocation is to look at the word "collocation", "co" meaning "together", "location" meaning "place". Collocations are words that are located together. A good answer to "What is collocation?" is: Collocation is a group of two or more words that like to hang out together. Here are some examples of common collocations that you might know:

make tea—I made a cup of tea for lunch.

do homework—I did all of my homework yesterday.

Even though it possible to use other word combinations, understanding collocations help English learners improve their fluency because they are words that usually go together.

Why are collocations important?

There is an entire world of collocations to explore. Learning collocations is important because you begin to learn words in larger groups or "chunks" of language. Putting together these chunks of language leads to more fluent English.

Why do words collocate?

There is often no reason for a collocation. People just put certain words together more often than they put other words together. In fact, the use of collocations has become popular in English and language teaching because of corpus linguistics.

Corpus linguistics study huge volumes of data of spoken and written English to come up with statistics on how often people use certain words and word combinations. Through this study, corpus linguistics has been able to define what are strong and weak collocations.

Collocations are used especially often in business English and there are dictionaries such as the *Oxford Dictionary of Collocations* that can help you learn these common collocations.

"Make" and "Do"

We begin with "make" and "do" because they provide perfect examples of why collocation is so important. Generally, "make" refers to things that are made that weren't there before. "Do" refers to actions that we take or do such as chores.

Collocations with "Make"

make a cup of coffee/tea

make noise

make the bed

make a business deal

make a fuss

make sense

make time for someone

Collocations with "Do"

do the laundry

do the errands

do business with someone

do a chore

do the shopping

"Make" and "do" are perfect examples of verbs that go together with specific nouns. A "verb + noun" combination that always go together are considered collocations.

Strong Collocations

Strong collocations refer to words that almost always go together. It's possible that people might understand you if you don't use a strong collocation. However, if you do not use a strong collocation it will sound funny to native speakers. Let's return to our example of "make" and "do". If you say: *I did a cup of coffee,* native speakers will understand that you mean: *I made a cup of coffee.*

Correct use of strong collocations shows an excellent command of the English language, and can certainly help impress native speakers of your ability to speak English well. Of course, if you are speaking to other non-native speakers the ability to use collocations correctly all the time becomes less important. That doesn't mean that correct collocation use is not important, it's just not as important as something like correct tense.

Imagine for a moment that you are speaking about a future meeting:

Our meeting was on Friday at four o'clock.

I've done an appointment at four o'clock for the meeting room on Friday.

In both of these sentences, there are mistakes. However, in the first sentence instead of using a future tense, the past tense is used. If you want your colleagues to come to the meeting, this mistake is very serious and will lead to no one coming to the meeting.

In the second sentence "do an appointment" is a misuse of a strong collocation. However, the meaning is clear: You have scheduled a room at four o'clock. In this case, a mistake in collocations is not nearly as important as a mistake in tense usage.

Here are examples of strong collocations that you might not be familiar with:

high earnings (not big earnings)

long-range planning (not long-time planning)

urban guerrilla (not city guerrilla)

Verb collocations

Some of the most common collocations involve "verb + noun" collocations used in everyday situations.

Here are some examples of the types of verb collocations you will need to learn as you continue learning English:

to feel free

to come prepared

to save time

to find a replacement

to make progress

to do the washing up

Please feel free to take a seat and enjoy the show.

Make sure to come prepared for the test tomorrow.

You'll save time if you turn off your smart phone and concentrate on the lesson.

We need to find a replacement for Jim as soon as possible.

We're making progress on the project at work.

I'll do the washing up and you can put Johnny to bed.

Business collocations

Collocations are often used in business and work settings. There are a number of forms including adjectives, nouns and other verbs that combine with keywords to form business expressions. Here are some of the collocation examples you will find on these pages:

to key in a PIN

to deposit a check

hard-earned money

to close a deal

write up a contract

counterfeit money

Just key in your PIN at the ATM and you can make a deposit.

I'd like to deposit this check for $100.

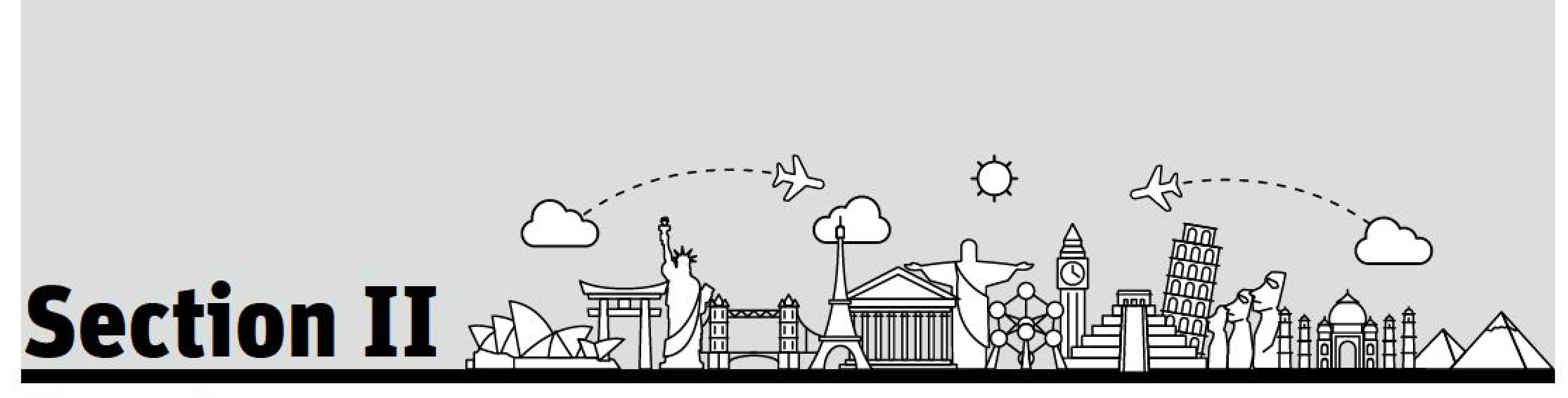
Once you get a job, you'll know what hard-earned money really is.

I closed a deal on a new account last week.

Let's write up your contract.

Be on the lookout for counterfeit money in circulation.

(Adapted from *Collocation: Glossary of Grammatical and Rhetorical Terms*, edited by Richard Nordquist)



Section II

Text A: As to Humanness

Part 1 Power of Words

Core Words

① **deplorable** [dɪ'plɔːrəb(ə)l] ***adj.***

very bad, unpleasant and shocking

synonym	sad; regretable
antonym	delighted; glad
word family	deplore; deplorably

Example 1 Many of them live under deplorable conditions.

Example 2 The situation for the refugees is deplorable.

② **droop** [druːp] ***vt./vi./n.*** **(drooped/drooped/drooping)**

to hang or incline downward; to sink gradually; to become depressed or weakened; to let droop; the condition or appearance of drooping

synonym	sag; wilt
antonym	rise; straighten
word family	droopy

Example 1 Jessie drooped her head.

Example 2 Our spirits drooped as we faced the long trip home.

③ **dredge** [dredʒ] ***vt./vi.*** **(dredged/dredged/dredging)**

to remove mud and unwanted material from the bottom with a special machine in order to make it deeper or to look for something

synonym	desludge; drag
word family	dredger
related phrase	dredge up

Example 1 There is a sandy bottom to dredge.

Example 2 Ritter also explained how to dredge information from local newspaper.

④ **ferocious** [fə'rəʊʃəs] ***adj.***

violent, dangerous, and frightening; very strong, severe, and unpleasant; relating to an emotion that is felt very strongly

synonym brutal; merciless; tremendous

antonym soft; moderate

word family ferociously; ferocity; ferociousness

Example 1 After ferocious rows, he kicked the man to death.

Example 2 The storm grew more and more ferocious with each second.

⑤ **jolt** [dʒəʊlt] ***n./vt./vi.*** **(jolted/jolted/jolting)**

a sudden, rough movement; a sudden shock or surprise; a small but powerful amount of something; to cause (something or someone) to move in a quick and sudden way; to move with a quick and sudden motion; to surprise or shock (someone)

synonym bump; shock

word family jolty

related phrase jolt somebody into/out of something

Example 1 Vic was jolted awake by at least five explosions.

Example 2 Her sharp words seemed to jolt him out of his depression.

⑥ **mythic** ['miθik] ***adj.***

relating to or having the nature of myth

synonym mythologic; mythological

antonym existent; real

word family myth; mythology; mythicize

related phrase mythic marbles; mythic film

Example 1 That is to say, it participates in the mythic way of thinking about things.

Example 2 Mythic stories make up a kind of collective dream that we all have together.

⑦ **poignant** ['pɒɪnjənt] ***adj.***

causing a strong feeling of sadness; deeply affecting

synonym piercing; touching

word family poignantly; poignancy

related phrase poignant reminder/image/moment.

Example 1 It is a poignant story of a love affair that ends in tragedy.

Example 2 The photograph was a poignant reminder of her childhood.

⑧ **psychical** ['saɪkɪkl] ***adj.***

of or relating to the psyche; lying outside the sphere of physical science or knowledge; sensitive to nonphysical or supernatural forces and influences

synonym	spiritual
antonym	physical
word family	psychic; psychically
related phrase	psychical powers; psychical phenomena

Example 1 The woman helped police by using her psychical powers.

Example 2 Though it is weak, light is reborn from the darkness to our natural and psychical world.

⑨ **reproach** [rɪ'prəʊtʃ] ***n./vt.*** **(reproached/reproached/reproaching)**

an expression or action of rebuke or disapproval; to speak in an angry and critical way to (someone); to express disapproval or disappointment to (someone)

synonym	blame; dishonor
antonym	credit; honor
word family	reproachful; reproachfully; reproachless
related phrase	a reproach to somebody/something; above/beyond reproach; reproach yourself; reproach somebody for/with something

Example 1 His behavior throughout this affair has been beyond reproach.

Example 2 She is quick to reproach anyone who doesn't live up to her own high standards.

⑩ **resilience** [rɪ'zɪlɪəns] ***n.***

the ability to become strong, healthy, or successful again after something bad happens; the ability of something to return to its original shape after it has been pulled, stretched, pressed, bent, etc.

synonym	elasticity
word family	resilient

Example 1 People showed remarkable resilience during the war.

Example 2 I seem to have no emotional resilience these days because I am not sleeping well.

⑪ **sheepish** ['ʃiːpɪʃ] ***adj.***

like a sheep (as in being meek or shy; feeling or showing embarrassment especially over being discovered having done something wrong or foolish)

synonym	bashful; shamefaced
antonym	extroverted; immodest
word family	sheepishly; sheepishness

Example 1 Debbie arrived late for work looking a bit sheepish.

Example 2 Then his smile became a sheepish grin and his shoulders hunched in a giggle.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

avid	chamberlain	competence	connote	ewe
handicraft	intrusion	mammal	marketplace	moose
ostrich	physiological	quack	sheen	sheepdog

Part 2 Text
As to Humanness

Let us begin, inoffensively, with sheep. The sheep is a beast with which we are all familiar, being much used in mythic imagery; the common stock of painters; a staple article of diet; one of our main sources of clothing; and an everyday symbol of coyness and stupidity.

In some grazing regions, the sheep is an object of terror, destroying grass, bush and forest by omnipresent nibbling; on the great plains, sheep-keeping frequently results in insanity, owing to the loneliness of the shepherd, and the monotonous appearance and behavior of the sheep.

By the poet, young sheep are preferred, the lamb gambolling gaily; unless it be in hymns, where "all we like sheep" are repeatedly described, and much stress is laid upon the straying propensities of the animal. To the scientific mind there is special interest in the blind following of sheep, their habit of following one another with automatic imitation. This instinct, we are told, has been developed by ages of wild crowded racing on narrow ledges, along precipices, gorges, around sudden spurs and corners, only the leader seeing when, where and how to jump. If those behind jumped exactly as he did, they lived. If they stopped to exercise independent judgment, they were pushed off and perished; they and their judgment with them.

All these things, and many that are similar, occur to us when we think of sheep. They are also ewes and rams. Yes, truly; but what of it? All that has been said was said of sheep, genus Ovis, that bland beast, compound of mutton, wool, and foolishness so widely known. If we think of the sheepdog (and dog-ess), the shepherd (and shepherd-ess), of the ferocious sheep-eating bird of New Zealand, the Kea (and Kea-ess), all these herd, guard, or kill the sheep, both rams and ewes alike. In regard to mutton, to wool, to general character, we think only of their sheepishness, not at all of their ramishness or eweishness. That which is ovine or bovine, canine, feline, or equine, is easily recognized as distinguishing that particular species of animal, and has no relation whatever to the sex thereof.

Returning to our muttons, let us consider the ram, and therein his character differs from the sheep. We find he has a more quarrelsome disposition. He paws the earth and makes a noise. He has a tendency to butt. So has a goat—Mr. Goat. So has Mr. Buffalo, and Mr. Moose, and Mr. Antelope. This tendency to plunge head foremost at an antagonist—and to find any other gentleman an antagonist on sight—evidently does not pertain to sheep, to genus Ovis; but to any male creature with horns.

As "function comes before organ", we may even give a reminiscent glance down the long path of evolution, and see how the mere act of butting—zealously and perpetually repeated—born of the aggressive spirit of the male—produced horns!

The ewe, on the other hand, exhibits love and care for her little ones, gives them milk and tries to guard them. But so does a goat—Mrs. Goat. So does Mrs. Buffalo and the rest. Evidently this mother instinct is no peculiarity of genus ovis, but of any female creature.

Even the bird, though not a mammal, shows the same mother-love and mother-care, while the father bird, though not a butter, fights with beak and wing and spur. His competition is more effective through display. The wish to please, the need to please, the predominant necessity upon him that he secures the favor of the female, has made the male bird blossom like a butterfly. He blazes in gorgeous feather, rears arrogant crests and combs, shows drooping slats and dangling blobs such as the turkey-cock affords; long splendid feathers for pure ornament appear upon him; what in her is a mere tail-effect becomes in him a mass of glittering drapery. Partridge-cock, farmyard-cock, peacock, from sparrow to ostrich, observe his figure! To flaunt and wither; to exhibit every beautiful lure; to sacrifice ease, comfort, speed, everything—to beauty—for her sake—this is the nature of the he-bird of any species; the characteristic, not of the turkey, but of the cock! With drumming of loud wings, with crow and quack and bursts of glorious song, he woos his mate; displays his sheen before her; fights fiercely with his rivals. To butt—to flaunt—to make a noise—all for love's sake; these acts are common to the male.

We may now generalize and clearly state: That is virile, which belongs to the male to any or all males, irrespective of species. That is feminine which belongs to the female, to any or all females, irrespective of species. That is ovine, bovine, feline, canine, equine or asinine, which belongs to that species, irrespective of sex.

In our own species, all this is changed. We have been so taken up with the phenomena of masculinity[1] and femininity[2], that our common humanity has largely escaped notice. We know we are human, naturally, and are very proud of it; but we do not consider in what our humanness consists; nor how men and women may fall short of it, or transcend its bounds, in continual insistence upon their special differences. It is "manly" to do this; it is "womanly" to do that; but what a human being should do under the circumstances is not thought of.

The only time when we do recognize what we call "common humanity" is in extreme cases, matters of life and death; when either man or woman is expected to behave as if they were also human creatures. Since the range of feeling and action proper to humanity, as such, is far wider than that proper to either sex, it seems at first somewhat remarkable that we have given it so little recognition.

A little classification will help us here. We have certain qualities in common with senseless matter, such as weight, equivocalness, resilience. It is clear that these are not human. We have other qualities in common with all forms of life; cellular construction, for instance, the reproduction of cells and the need of nutrition. These again are not human. We have others, many others, common to the higher mammals; which are not exclusively ours—are not distinctively "human". What then are true human characteristics? In what way is the human species distinguished from all other species?

Our humanness is seen most clearly in three main lines: It is mechanical, psychical and social.

Our power to make and use things is essentially human; we alone have extra-physical tools. We have added to our teeth the knife, sword, scissors, mowing machine; to our claws the spade, harrow, plough, drill, dredge. We are a volatile creature, using the larger brain power through a wide variety of changing weapons. This is one of our main and vital distinctions. Ancient animal races are traced and known by mere bones and shells, ancient human races by their buildings, tools and utensils.

That degree of development which gives us the human mind is a clear distinction of race. The savage who can count a hundred is more human than the savage who can count ten.

More prominent than either of these is the social nature of humanity. We are by no means the only group-animal; that ancient type of industry the ant, and even the well-worn bee, are social creatures. But insects of their kind are found living alone. Human beings never. Our humanness begins with some low form of social relation and increases as that relation develops.

Human life of any sort is dependent upon what Kropotkin[3] calls "mutual aid", and human progress keeps step absolutely with that interchange of specialized services which makes society organic. The nomad, living on cattle as ants live on theirs, is less human than the farmer, raising food by intelligently applied labor; and the extension of trade and commerce, from mere village marketplaces to the world-exchanges of today, is extension of humanness as well.

Humanity, thus considered, is not a thing made at once and unchangeable, but a stage of development; and is still, as Wells describes it, "in the making". Our humanness is seen to lie not so much in what we are individually, as in our relations to one another; and even that individuality is but the result of our relations to one another. It is in what we do and how we do it, rather than in what we are. Some, philosophically inclined, extol "being" over "doing". To them this question may be put: "Can you mention any form of life that merely 'is', without doing anything?"

Taken separately and physically, we are animals, genus homo; taken socially and psychically, we are, in varying degrees, human; and our real history lies in the development of this humanness.

Our historic period is not very long. Real written history only goes back a few thousand years, beginning with the stone records of ancient Egypt[4]. During this period we have had almost universally what is here called an "Androcentric Culture". The history, such as it was, was made and written by men.

The mental, the mechanical, the social development, was almost wholly theirs. We have, so far, lived and suffered and died in a man-made world. So general, so unbroken, has been this condition, that to mention it arouses no more remark than the statement of a natural law. We have taken it for granted, since the dawn of civilization, that "mankind" meant men-kind, and the world was theirs.

Women we have sharply delimited. Women were a sex, "the sex", according to gentry toasts; they were set apart for special services peculiar to femininity. As one English scientist put it, in 1888, "Women are not only not the race—they are not even half the race, but a subspecies told off for reproduction only."

This mental attitude toward women is even more clearly expressed by Mr. H. B. Marriot-Watson in his article on "The American Woman" in the *Nineteenth Century* for June, 1904, where he says: "Her constitutional restlessness has caused her to abdicate those functions which alone excuse or explain her existence." This is a peculiarly happy and condensed expression of the relative position of women during our androcentric culture. The man was accepted as the race type without one negative voice; and the woman—a strange, diverse creature, quite disharmonious in the

accepted scheme of things—was excused and explained only as a female.

She has needed volumes of such excuse and explanation; also, apparently, volumes of abuse and condemnation. In any library catalogue we may find books upon books about women: physiological, sentimental, exhortative, religious—all manner of books about women, as such. Even today in the works of Marholm[5]—poor young Weininger, Moebius, and others, we find the same perpetual discussion of women—as such.

This is a book about men—as such. It differentiates between the human nature and the sex nature. It will not go so far as to allege man's masculine traits to be all that excuse, or explain his existence: but it will point out what are masculine traits as distinct from human ones, and what has been the effect on our human life of the rampant dominance of one sex.

We can see at once, glaringly, what would have been the result of giving all human affairs into female hands. Such an extraordinary and deplorable situation would have "feminized" the world. We should have all become "effeminate".

See how in our use of language the case is clearly shown. The adjectives and derivatives based on woman's distinctions are alien and derogatory when applied to human affairs; "effeminate"—too female, connotes contempt, but has no masculine analogue; whereas "castrate"—not enough male, is a term of reproach, and has no feminine analogue. "Virile"—manly, we oppose to "puerile"—childish, and the very word "virtue" is derived from "vir"—a man.

Even in the naming of other animals we have taken the male as the race type, and put on a special termination to indicate "his female", as in lion, lioness; leopard, leopardess; while all our human scheme of things rests on the same tacit assumption; man being held the human type; woman a sort of accompaniment and subordinate assistant, merely essential to the making of people.

She has held always the place of a preposition in relation to man. She has been considered above him or below him, before him, behind him, beside him, a wholly relative existence—"Sydney's sister", "Pembroke's mother"—but never by any chance Sydney or Pembroke herself.

Acting on this assumption, all human standards have been based on male characteristics, and when we wish to praise the work of a woman, we say she has "a masculine mind".

It is no easy matter to deny or reverse a universal assumption. The human mind has had a good many jolt since it began to think, but after each upheaval it settles down as peacefully as the vine-growers on Vesuvius[6], accepting the last lava crust as permanent ground.

What we see immediately around us, what we are born into and grow up with, be it mental furniture or physical, we assume to be the order of nature.

If a given idea has been held in the human mind for many generations, as almost all our common ideas have, it takes sincere and continued effort to remove it; and if it is one of the oldest we have in stock, one of the big, common, unquestioned world ideas, vast is the labor of those who seek to change it.

Nevertheless, if the matter is one of importance, if the previous idea was a perceptible error, of large and evil effect, and if the new one is true and widely important, the effort is worth making.

The task here undertaken is of this sort. It seeks to show that what we have all this time called "human nature" and deprecated, was in great part only male nature, and good enough in its place;

that what we have called "masculine" and admired as such, was in large part human, and should be applied to both sexes: that what we have called "feminine" and condemned, was also largely human and applicable to both. Our androcentric culture is so shown to have been, and still to be, a masculine culture in excess, and therefore undesirable.

In the preliminary work of approaching these facts it will be well to explain how it can be that so wide and serious an error should have been made by practically all men. The reason is simply that they were men. They were males, avid saw women as females—and not otherwise.

So absolute is this conviction that the man who reads will say, "Of course! How else are we to look at women except as females? They are females, aren't they?" Yes, they are, as men are males unquestionably; but there is possible the frame of mind of the old marquise who was asked by an English friend how she could bear to have the chamberlain serve her breakfast in bed—to have a man in her bed-chamber—and replied sincerely, "Call you that thing there a man?"

The world is full of men, but their principal occupation is human work of some sort; and women see in them the human distinction predominantly. Occasionally some unhappy lady marries her coachman—long contemplation of broad shoulders having an effect, apparently; but in general women see the human creature most; the male creature only when they love.

To the man, the whole world was his world; his because he was male; and the whole world of woman was the home; because she was female. She had her prescribed sphere, strictly limited to her feminine occupations and interests; he had all the rest of life; and not only so, but, having it, insisted on calling it male.

This accounts for the general attitude of men toward the now rapid humanization of women. From her first faint struggles toward freedom and justice, to her present perseverant efforts toward full economic and political equality, each step has been termed "unfeminine" and resented as an intrusion upon man's place and power. Here shows the need of our new classification, of the three distinct fields of life—masculine, feminine and human.

As a matter of fact, there is a "woman's sphere", sharply defined and quite different from his; there is also a "man's sphere", as sharply defined and even more limited; but there remains a common sphere—that of humanity, which belongs to both alike.

In the earlier part of what is known as "the woman's movement", it was sharply opposed on the ground that women would become "unsexed". Let us note in passing that they have become unsexed in one particular, most glaringly so, and that no one has noticed or objected to it.

As part of our androcentric culture we may point to the peculiar reversal of sex characteristics which make the human female carry the burden of ornament. She alone, of all human creatures, has adopted the essentially masculine attribute of special sex-decoration; she does not fight for her mate as yet, but she blooms forth as the peacock and bird of paradise, in poignant reversal of nature's laws, even wearing masculine feathers to further her feminine ends.

Woman's natural work as a female is that of the mother; man's natural work as a male is that of the father; their mutual relation to this end being a source of joy and well-being when rightly held; but human work covers all our life outside of these competence. Every handicraft, every profession, every science, every art, all normal amusements and recreations, all government, education, religion; the whole living world of human achievement: all this is human.

That one sex should have monopolized all human activities, called them "man's work", and

managed them as such, is what is meant by the phrase "Androcentric Culture".

(Adapted from *Our Androcentric Culture,* or *The Man Made World,* edited by Charlotte Perkins Gilman[7])

Notes

① masculinity

Masculinity, also called boyhood, manliness, or manhood, refers to a set of attributes, behaviors and roles generally associated with boys and men. Masculinity is made up of both socially-defined and biologically-created factors, distinct from the definition of the male biological sex.

② femininity

Femininity, also called girlishness, womanliness or womanhood, refers to a set of attributes, behaviors, and roles generally associated with girls and women. Femininity is made up of both socially-defined and biologically-created factors. This makes it distinct from the definition of the biological female sex, as both males and females can exhibit feminine traits.

③ Kropotkin

Kropotkin (1842–1921) is a Russian activist, scientist, and philosopher, who advocated anarchism. He was a proponent of a decentralized communist society free from central government and based on voluntary associations of self-governing communities and worker-run enterprises. He wrote many books, pamphlets and articles, the most prominent being *The Conquest of Bread* and *Fields, Factories and Workshops*, and his principal scientific offering, *Mutual Aid: A Factor of Evolution*.

④ Egypt

Egypt, officially the Arab Republic of Egypt, is a transcontinental country spanning the northeast corner of Africa and southwest corner of Asia by a land bridge formed by the Sinai Peninsula. Egypt has one of the longest histories of any modern country, emerging as one of the world's first nation states in the tenth millennium BC. Considered a cradle of civilization, Ancient Egypt experienced some of the earliest developments of writing, agriculture, urbanization, organized religion and central government.

⑤ Marholm

Marholm is a civil parish in the city of Peterborough, Cambridgeshire in the United Kingdom. It is located at the west of Peterborough and one mile from the seat of the Fitzwilliam family at Milton Hall. The parish covers some fourteen hundred acres, with the village positioned roughly in the center. For electoral purposes, it forms part of Northborough ward in North West Cambridgeshire constituency.

⑥ Vesuvius

Vesuvius is located on the Gulf of Naples in Campania, Italy, about 9 km (5.6 mi) east of Naples and a short distance from the shore. It is one of several volcanoes which form the Campanian volcanic arc. Vesuvius consists of a large cone partially encircled by the steep rim of a summit

caldera caused by the collapse of an earlier and originally much higher structure.

⑦ Charlotte Perkins Gilman

Charlotte Perkins Gilman (1860–1935) is a prominent American feminist, sociologist, novelist, writer of short stories, poetry, and nonfiction, and a lecturer for social reform. She was a utopian feminist and served as a role model for future generations of feminists because of her unorthodox concepts and lifestyle.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What examples are cited at the beginning of the passage? What are the functions of these examples?
2. What common acts do males have according to the passage?
3. What do you think are true human characteristics? How do you understand them?
4. How do you view "Androcentric Culture"?
5. How can the humanness or fields of life be classified according to the passage?

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. aftershave, aftermath ____________
2. airforce, airman ____________
3. aura, vibe ____________
4. freelance, bookmaker ____________
5. crass, randy ____________
6. rouge, burgundy ____________
7. clover, greenery ____________
8. destitute, anorexic ____________
9. conifer, conker ____________
10. parable, adage ____________

V. Choose the word that best agrees with each group.

aristocrat	birch	cognition	infantry	inhabitant
maisonette	mutated	scooter	vapour	widget

1. sycamore, avocado ____________

2. aborigine, ghetto ________________
3. specialty, competence ________________
4. footman, corps ________________
5. marquise, marquis ________________
6. protean, volatile ________________
7. shanty, thatch ________________
8. furrow, rut ________________
9. reek, smog ________________
10. décor, formica ________________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

accolade	addendum	barter	commandeer	connote
dredge	exhort	rampant	transcend	volatile

1. The central government did more than simply ________________—it provided financial incentives to help secure compliance.
2. In its conception, the development was novel in seeking to ________________ barriers between industrial and political struggles.
3. The judges hope that Today will adopt the ________________ now bestowed.
4. May I ask the clerk to kindly read the ________________ since we don't have it in print?
5. The oxalis, whose leaves are often mistaken for shamrock, range from well-mannered rock garden plants to ________________ garden invaders.
6. The employer's plans to export the invention may be thwarted by a ________________ exchange rate or the unexpected imposition of heavy import tariffs in target markets.
7. The Crown had long had an unquestioned right to ________________ ships from coastal towns.
8. He discovered that this talk and ________________ over food had brought on an almighty appetite.
9. I used the phrase "abuse of power" to ________________ some form of misbehavior that was wholly incompatible with the judicial role that the judge was expected to perform.
10. After an exhausting hour having dared the open roof to ________________ the lead guttering behind the parapet—I was forced to abandon both search and hypothesis.

VII. Label each of the following statements F for fact, O for opinion, or B for a blend of both.

1. In some grazing regions, the sheep is an object of terror, destroying grass, bush and forest by omnipresent nibbling.
2. To the scientific mind there is special interest in the sequacity of sheep, their habit of following one another with automatic imitation.

3. In regard to mutton, to wool, to general character, we think only of their sheepishness, not at all of their ramishness or eweishness.
4. Even the bird, though not a mammal, shows the same mother-love and mother-care, while the father bird, though not a butter, fights with beak and wing and spur.
5. We are by no means the only group-animal; that ancient type of industry the ant, and even the well-worn bee, are social creatures.
6. Humanity, thus considered, is not a thing made at once and unchangeable, but a stage of development; and is still, as Wells describes it, "in the making".
7. By the poet, young sheep are preferred, the lamb gambolling gaily; unless it be in hymns, where "all we like sheep" are repeatedly described, and much stress is laid upon the straying propensities of the animal.
8. The wish to please, the need to please, the overmastering necessity upon him that he secure the favor of the female, has made the male bird blossom like a butterfly.
9. The human mind has had a good many jolts since it began to think, but after each upheaval it settles down as peacefully as the vine-growers on Vesuvius, accepting the last lava crust as permanent ground.

VIII. Rewrite the following sentences without changing their original meaning.

1. Human life of any sort is dependent upon what Kropotkin calls "mutual aid", and human progress keeps step absolutely with that interchange of specialized services which makes society organic.
2. Taken separately and physically, we are animals, genus homo; taken socially and psychically, we are, in varying degree, human; and our real history lies in the development of this humanness.
3. What we see immediately around us, what we are born into and grow up with, be it mental furniture or physical, we assume to be the order of nature.
4. Occasionally some unhappy lady marries her coachman—long contemplation of broad shoulders having an effect, apparently; but in general women see the human creature most; the male creature only when they love.
5. She does not fight for her mate as yet, but she blooms forth as the peacock and bird of paradise, in poignant reversal of nature's laws, even wearing masculine feathers to.

IX. A sentence goes like this in the passage: "To the man, the whole world was his world; his because he was male; and the whole world of woman was the home; because she was female." Write a passage to illustrate your opinions on the sentence above.



Section III

Text B: "Gypsy" Myth and Romani Reality —New Evidence for Romani History

Part 1 Power of Words

Core Words

① **anthem** ['ænθəm] ***n.***

a song that is used to represent a particular nation, society, or group and that is sung on special occasions

synonym hymn; canticle

related phrase national anthem

Example 1 The Rolling Stones' "Satisfaction" was an anthem for a generation.

Example 2 The band played their national anthem at the end of their concert.

② **banish** ['bænɪʃ] ***v.*** **(banished/banished/banishing)**

to not allow someone or something to stay in a particular place; to send someone away permanently from their country or the area where they live, especially as an official punishment

synonym ostracize; relegate

word family banish from

Example 1 The study should banish any doubts about women's ability to handle the pressures of business.

Example 2 Then there followed four episodes that banished his depression.

③ **decimate** ['desɪmeɪt] ***vt.*** **(decimated/decimated/decimating)**

to select by lot and kill every tenth man of; to exact a tax of 10 percent from; to reduce drastically especially in number; to cause great destruction or harm to

synonym eliminate; destroy

antonym raise; construct

word family decimation

Example 1 Legal aid for the poor is being decimated.

Example 2 The recession decimated the nation's manufacturing industry.

④ **emancipate** [ɪ'mænsɪpeɪt] ***vt.*** **(emancipated/emancipated/emancipating)**

to free from restraint, control, or the power of another; to release from paternal care and responsibility and make sui juris; to free from any controlling influence (such as traditional mores or beliefs)

synonym	liberate; manumit
antonym	fetter; restrain
word family	emancipative; emancipation; emancipationist

Example 1 Slaves were emancipated in 1834.

Example 2 He felt the only way to emancipate himself from his parents was to move away.

⑤ **inseminate** [ɪn'semɪneɪt] ***n./vt.*** **(inseminated/inseminated/inseminating)**

to introduce semen into the genital tract of (a female)

synonym	sow
word family	insemination
related phrase	artificial insemination

Example 1 The gadget is used to artificially inseminate cows.

Example 2 She was artificially inseminated in January.

⑥ **massacre** ['mæsəkə] ***n./vt.*** **(massacred/massacred/massacring)**

the killing of a large number of people at the same time in a violent and cruel way; to attack and kill a large number of people in a violent and cruel may

synonym	butcher; slaughter
related phrase	massacre of

Example 1 Maria lost her 62-year-old mother in the massacre.

Example 2 The army massacred more than 150 unarmed civilians.

⑦ **miscellaneous** [mɪsə'leɪnɪəs] ***adj.***

A miscellaneous set of things or people includes many different things or people that do not seem to be connected with each other.

synonym	various; jumbly
antonym	homogenous; simplex
word family	miscellany

Example 1 You'll need enough money for food, transport, and other miscellaneous costs.

Example 2 Their junk shop was full of chairs, trunks, ornaments, and other miscellaneous objects.

⑧ **occult** [ɒ'kʌlt] ***n./adj./vt./vi.*** **(occulted/occulted/occulting)**

matters regarded as involving the action or influence of supernatural or supernormal powers or some secret knowledge of them; the knowledge and study of supernatural or magical forces; of or relating to supernatural powers or practices; not easily apprehended or understood; to shut off from view or exposure

synonym	mysticism; mysterious; screen
antonym	divulge; exoteric; visible
word family	occultism; occultist
related phrase	occult powers

Example 1 Throughout his life he maintained an interest in the occult.

Example 2 He began to believe he had occult powers.

⑨ **sinful** ['sɪnfʊl] ***adj.***

tainted with, marked by, or full of sin

synonym	guilty; culpable
antonym	virtuous; righteous
word family	sin; sinless; sinfulness

Example 1 They believe that humans are sinful by nature.

Example 2 It was a sinful waste of taxpayers' money.

⑩ **subdivision** [sʌbdɪ'vɪʒ(ə)n] ***n.***

an area, part, or section of something which is itself a part of something larger; an area of land for building houses on

word family	subdivide

Example 1 Months are a conventional subdivision of the year.

Example 2 Each subdivision is known as a subdomain.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

Bohemia	bullock	caste	clan	custodian
drone	dustman	exodus	fury	heathen
Hindu	maim	maritime	pagan	Persia
pilgrim	rite	Saracen	Scandinavia	wasteland

Part 2 Text

"Gypsy" Myth and Romani Reality
—New Evidence for Romani History

The Romani people arrived in the Balkans from Anatolia by the thirteenth century and in the Kingdom of Hungary around 1400 at the earliest. They were in Spain by 1425 and most countries of Continental Western Europe around this date, and in the British Isles by at least 1500. Their history prior to this, according to established "histories of the Gypsies[1]", is vague, except for some Byzantine references to a people called *Athinggánoil* or *Atsingáni* who were originally a sect of Persian mystics who appeared in Constantinople and the Byzantine Empire in the ninth century. Apparently, their name was later applied to the proto-Roma[2] who appeared in this area in the latter eleventh century or early twelfth century because both groups were nomadic and practiced "occult arts".

If scholars are looking for mythical, nomadic Gypsy groups who left India and wandered west, this might seem to be a logical hypothesis, although without any written evidence. However, if one is looking for Indians who left, or were taken out of India, and later became proto-Romanies outside of India, then there is a strong body of written evidence for this theory, which, until recently, has never been seriously investigated. Nobody seems to have considered the thousands of Indian ghulams or slave soldiers taken out of India by Mahmud Ghazni in the early eleventh century. These were utilized as ethnic units, along with their camp followers, wives and families, to form contingents of Indian troops to serve in the Ghaznavid Emirate in Khurasan as ghazis[3] and in the bodyguard of Mahmud and his successors. The existence of such troops is well documented in contemporary histories of the Ghaznavids, as is their participation in the battles in Khurasan.

In battles from 1038, the Ghaznavid Empire in Khurasan was subverted by the Ghuzz Turks, also known as Seljuks, culminating in the three-day Battle of Dandanqan near the city of Merv in 1040. Mas'ud, the son and heir of Mahmud, managed to escape, but the multiethnic Ghaznavid troops were stranded there and unable to return to Ghazni. It is recorded that the Turkmen and Muslim troops captured were then enlisted by the Seljuks (Hancock, "On Origins"). What happened to the Indian contingents and their camp followers is debatable since there is no recorded account of their fate. Since they could not return to Ghazna, are we to assume that a large contingent of somewhere around sixty thousand Indian troops serving in Khurasan and their camp followers, including the women and children, were entirely massacred and had no subsequent history. Admittedly, the fighting men would have been decimated in the battles in the Roman sense of the word, but not totally demolished.

There are two theories presented that are still being researched by various scholars: The Indian troops fled the Seljuk capture of Khurasan and took refuge in Armenia, or they, too, submitted to the Seljuks and served them as auxiliary troops and launched their advance in their raids into Armenia. In any event, the Indians ended up in Armenia (Fraser; Hancock, "On Origins") and later, in the Seljuk Sultanate of Rûm[4] along with their military koiné composed of Persian assimilated into their related Indian dialects, which had been derived from the Pakrits (Hancock, "On Origins"). This Indian Ghaznavid military lingua franca was the origin of later Urdu, but was originally nobody's language in the ancestral Romani population that left India. It became their language in Rûm with the remixture of a massive amount of Greek, and some Armenian. There was no Turkish

because the Hindu Shahi kingdom, conquered and held as vassal states by Mahmud, the Ghaznavids themselves, and the Seljuks in Roum used Persian as their administrative languages (Hancock, "On Origins"). There is also no Arabic, except for a few words adopted from Persian, because the passage of the Indian troops and their camp followers through Arabic-speaking regions would have been too rapid to adopt any.

During the two to three hundred years during which these proto-Romanies remained in Anatolia, they abandoned their organized military capacity and adopted a nomadic lifestyle based on handicraft work, trading, animal dealing, and entertainment. Gradually, small groups wandered westward into Cilicia[5] and Byzantine Nicaea, across the Bosporus to Constantinople, and from there up into the Balkans to reach Central Europe by 1400, leaving local groups in all the regions they had passed through.

In a nutshell, this is a sketch of the latest theory based on what has been recorded of Mahmud Ghazni and his raids into India, military structure and policies, and the history of Byzantium and the Seljuk Turks. The presence of batteries of the same Greek and Armenian loan words in modern European Romani dialects—such as *molivi* (lead/solder) and *bov* (stove)—speak for themselves. The presence of two genders in Romani date it as a New-Indian (NIA) language[6].

Those who made this transition from three-gender languages or OIA languages became two-gender languages by the tenth century, which precludes any earlier migration groups from being part of the Romani exodus. Published blood-grouping studies have connected European-Romani blood types with the Kshatriya groups of India, not with the dom, while the DNA study recently published by Luba Kalaydjieva and her team, date the exodus around the year 1000.

Once they arrived in the Balkans, the migrating Romani groups were called by a variety of names from Greek *Atsingani* or *Gyifti* in derived forms such as *cigany*, *tsigani*, or *kubti*, *kibti*. In Central/Western Europe, beyond the Balkans, the newly arriving Romanies were misconceived Turks, Saracens, Egyptians, heathens, pagans, and kleine aegipter, in German, which refers to people from Asia Minor. These early groups of Roma, as described in contemporary accounts, had counts, dukes, or earls, with titles like "Duke Andrew, Lord of Little Egypt"; rode magnificent horses; carried hawks on their wrists; wore elegant clothing; and were followed by a miscellaneous group of "subjects" mounted on inferior horses. Women and children are shown in two-wheel carts drawn by oxen (Nicolle 273 for two-wheeled bullock carts in Indian armies). The only leadership the Roma have ever had internally were these "big men" who represented traveling groups or sedentary populations who accepted them because of their proven ability to protect the group. Among some groups, they were elected, as in Poland. Some groups, such as the Vlach-Roma and the Polish Lowland Gypsies, or Polska Roma, also had the Romani tribunal or Kris-Romani to handle internal matters dealing with allegations of pollution, violation of the rules of behavior acceptable to the group, and disputes that could lead to violence in the group. With a scattered and diverse people like the Roma in Europe, there was never any attempt to create any form of united leadership beyond the local "big man", whose leadership was limited to his own group. Modern Romani Non-Governmental Organizations (NGOs) and other organizations are working from the top down, not from the bottom up, and most of their organizations are unknown to the average Romani man or woman in the rural settlements and the urban slums. Modern Romanies do, however, have a flag, used internationally by Romani organizations and cultural groups, as well as an anthem, Opre Roma or Djelem, which is always heard at Romani cultural gatherings and music festivals, and

appears on many CDs of Romani music. Romanies also celebrate April 8 as International Romani Day, commemorating the first World Romani Congress in London, United Kingdom, in 1971, when the Romani flag and the anthem were adopted, along with a decision to petition the United Nations for membership as an NGO. This became a reality in 1979.

In Europe and the Balkans, the migrating groups either chose the locations they wanted to claim as their own territory or, through persecution, were driven into regions they might not have chosen to reside in. Originally seen as wandering pilgrims, this status ended by the sixteenth century following the collapse of Roman Catholic hegemony in Europe due to the Protestant Reformation and other factors. The Age of Romaphobia and persecution had begun, and continues into the twenty-first century in Europe. Europeans also associated them with the then expanding power of the Ottomans into Central Europe, and saw them as Turkish spies (Fraser; Hancock, "The Emergence of Romani"). These early Roma followed an exclusive culture, based on the Indian caste system, because of which they saw surrounding non-Roma as sources of pollution that must be kept away from their camps and settlements. The outsiders, mainly peasants, saw this as an attempt to hide something. They began to believe that Roma were thieves, child-stealers, cannibals, and definitely outside the predomination of the church. Local priests told their flocks that the Gypsies had made the nails used to crucify Christ, and that they and the Jews had conspired to "murder the Son of God". Their alleged Christianity was also suspect in an age of religious intensity where life revolved around the church, the saints, avoidance of sin and Satan, and eventual salvation after death. Roma never attended mass or took the Holy Sacraments, nor appeared to follow the Christian virtues of hard work for long hours, poverty and misery on earth, leading to eternal rewards in Heaven.

Gypsies seemed to come and go as they pleased, there was always the sound of music and revelry from their camps, their women dressed in sinful bright clothing, and they seemed favored by the local nobility. They were seen as dirty and ugly in appearance like Satan's imps. Black was definitely not beautiful to the medieval church and the peasantry. Soon, they were defined as "worshippers of Satan" and the petty pilfering of peasant produce by Roma was another cause of hatred. Periodically, mobs of armed peasants would attack and murder Roma in their camps or settlements, or kill lone Roma they encountered. There were no laws in force to prevent this. In some countries, "Gypsy hunts" were still being conducted where nomadic Roma were hunted down and killed like wild animals into the nineteenth century.

In feudal Eastern Europe and in the Ottoman Empire (Marushkiova and Popov, "Gypsies in the Ottoman Empire"), Roma were found to be useful for the artisan services they could perform and were tolerated, if not loved. In Christian Europe, many settled around the castles of the nobility and later on the edge of villages; others became seasonally nomadic and returned to their settlements during the winter. They paid taxes and, in Central/Eastern Europe, tax collectors called Voevods, or some other titles, were appointed to supervise them and collect the taxes. Some of them might have been Romani. In Western Europe and Bohemia, Roma were discouraged from settling, especially in Britain, France, the Netherlands, the German states, Scandinavia, and Italy, which were technologically more advanced than feudal Eastern Europe, and they were developing a growing, urban, mercantile class. The feudal system had given way to the Renaissance, and the nation states were cementing their power, except in theocratic Spain, which, although a nation state, remained scientifically and technologically behind and bridled by the inquisition. The western countries

already had strong trades and artisan guilds that resented Romani artisan intruders and requested the rulers to get rid of them, thus driving them into the wasteland, where they obtained some protection from the nobility who appreciated their services on their vast estates.

The Western-European Romanies were thus forced into commercial nomadism, servicing the nobility and the local villages far from the urban centers where the trade guilds had monopolies. This, then, became their traditional way of life, artisan work, entertainment, middle-men activities, horse trading, fortune telling by the women, begging, and other nomadic professions augmented by smuggling, a widespread industry among non-Roma during this period and supported by people in high places. In England and other countries of Western Europe, they were lumped with the "masterless men and their bimbos", "tinkers", and other wandering paupers such as maimed ex-soldiers of the kings' wars and former monks—now homeless after Henry VIII's squabble with the Pope over his divorce, resulting in the end of the monasteries in Protestant England—and similar groups on the continent. Gradually, they began to lose their ethnic status of Egyptians. Until the seventeenth century, they were seen as an undesirable social group rather than an original, ethnic population, even if misnamed "Egyptians".

Because of persecution, hangings, banishment and transportation to the colonies of the maritime, empire-building nations, such as Spain, Portugal, later France, the Netherlands and Britain, Romanies were never as numerous as the Roma of Central/Eastern Europe and the Ottoman Empire where the greater part of the Romani population was located. Here, the Romani dialects and customs were better preserved among settlements and widely traveling nomadic groups, constantly intermixing and intermarrying, than in Western Europe where the small Romani populations traveled in small family groups and were cut off from the Roma of Central/Eastern Europe and the Ottoman Empire. Over time, Romanies in the West became subgroups unconnected with Romanies elsewhere. New arrivals from Eastern Europe were few, if any, until the mid-nineteenth century, and their Romani dialects gradually decayed over time until they became registers of the dialectical surrounding language and lost their original grammatical structure. In Spain, nomadism was illicit, and Romanies were forced to settle in gitanerías in towns and cities; their ethnic clothing and language were banned, and they were ordered to become Nuevos Castellanos or New Castilians. As persecution mitigated in Britain, France, and other countries of Western Europe, Romanies became part of the rural scene, colorful and mysterious, if often feared, nomads who passed through, peddling their wars and plying their trades, trading horses, attending local fairs while the women told fortunes, and practicing midwifery and herbal medicine.

In the Ottoman vassal provinces of Wallachia and Moldavia, Roma had been gradually enslaved beginning in the fourteenth century, and their status soon became the same as that of the Africans in the southern states before the American Civil War. They were not totally emancipated until the Slubuzhénya of 1864. Serfdom, and even slavery, for Romanies existed elsewhere in Europe, but not on the totality and scale of the Romanian Principalities of Wallachia and Moldavia. Where Roma were not slaves or serfs, they existed in numerous subdivisions, often defined by occupation of the group as a whole, by geographical location, or by some other factors. Within these subgroupings, they were further divided into extended families and clans. Leadership of these groups was centered on the "big man", variously called *Rrom baro*, *bulabasha*, and *shero-Rrom* depending on the group and location, and whether nomadic or sedentary. These men were usually selfappointed, and accepted because of their abilities to eliminate problems for the group and to

obtain money and favors from the local baron, the church, or some other outside source, much like the modern executive directors of citizens: self-help organizations. Big men were often referred to as "Gypsy kings" to the outside world, which gave rise to a mythic belief in Gypsy Royalty (sic) among outsiders. Elders of the group were spiritual advisors and custodians of the traditions, clans, and culture of the groups, while postmenopausal women served as spiritual advisors for the young women and were feared for their knowledge, real or alleged, of magic and witchcraft. This gave rise to the mythical *phuri dai* (grandmother, matriarch) in literature, another archaic creation by the fabricators of the Gypsy myth. Barbara Walker writes: "The matriarch was the center of gypsy tribal life. 'Everything that went on around a tribal mother resembled the old pagan sex rites.' Her husband was a drone whose function was to inseminate her. The tribe supported him in idleness but looked down on him as a nonproductive member. If he failed to inbreed perfect children, he was 'accidentally' killed and another stud-chieftain took his place."

As time passed, these various groups found an economic niche in their local communities, which varied between groups. Nomadic Romanies practiced artisan work, horse trading, entertainment, and other skills suitable for nomads. Sedentary jatis and communities also found a niche from manufacturing of items, blacksmithing, entertainment, and agricultural work. Certain extended family groups and clans followed traditional occupations. Some were musician and entertainer groups; others, metalworking groups; others, horse traders; down to those who were mere beggars and sharpeners of augers, or simply straightened bent nails for resale. As in India, the various subgroups or jatis ranked higher or lower in the Romani caste system: musicians, horse traders, and coppersmiths were seen as higher in status than collectors of rags, or dustmen (forerunners of today's recyclers), and they were above the beggars who were still a step above the thieves. Skills changed along with the economies and advancing technology, and all Roma had more than one trade or skill they could turn to when another went into slump. Versatility and adaptability in self-employment enabled them to survive after the fury of the earlier persecutions had abated. By the nineteenth century, they were accepted and tolerated, even if not fully welcomed, in most areas of Europe, excluding the German states.

(Adapted from "Gypsies" in *European Literature and Culture*, edited by Valentina Glajar and Domnica Radulescu)

Notes

① Gypsies

There is no such a group as Gypsies or Romanies in India. The Indian Gypsies were a creation of Victorian authors in the late nineteenth century to describe nomadic tribes or groups in India, based on the false assumption that they must be related to the wandering Gypsies of Europe. Even some Indian scholars fell victim to this myth and have attempted to link their own peripatetic peoples with European Roma. European Roma are not descended from any single Indian group, lifestyle, or population, but an amalgam of many Indians of the military castes (Rajputs) and their camp followers. Some input groups like certain Banjara tribes probably contributed to this mixed population of Indians that later became Romanies in Anatolia.

② **proto-Roma**

Proto-Roma is similar to the word "Gypsy", derived from the earlier Egyptian, in Britain, which was originally applied only to Romanies, but has now come to mean any nomadic person of "no fixed abode" and no longer implies any ethnic definition.

③ **ghazis**

Ghazis is the defender of the frontiers of Islam.

④ **Rûm**

This area became a Seljuk Sultanate after the Battle of Manzikirt in 1071, where the Byzantines were soundly defeated and lost control of this region.

⑤ **Cilicia**

After the Battle of Ani, around 1080, a large Armenian population migrated en masse to Cilicia in Byzantine territory, which became known as "Lesser Armenia". This remained an Armenian kingdom until 1375, when it was conquered by the Mamluks from Egypt and came under Muslim rule. It was later incorporated into the Ottoman Empire.

⑥ **language**

Some modern linguists have defined Romani as "a Balkanized Indian language".

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. How did the Romanies arriver in Anatolia?
2. Why were Romanies persecuted in Europe and the Balkans?
3. What was the Romanies life like in the Western Europe?
4. How do you understand the title "'Gypsy' myth" and "Romani reality" after reading the passage?
5. What jobs did Romani people take in different stages according to the passage?

IV. Match the word in the middle with its synonym on the left and antonym on the right. Use a dictionary for help if necessary.

Synonym	Word	Antonym
stringent	blight	overcast
shimmer	scintillate	hearty
mercenary	feud	peacetime

glee	utilitarian	refit
duel	euphoria	heartbreak
gruesome	austere	valorous
infirm	craven	stocky
stammer	stutter	eloquent
accolade	laud	critique
prudential	meticulous	sloppy

V. Choose the word that best agrees with each group.

amalgamation	birdie	cress	drench	mistrustful
nightdress	northbound	renounce	squid	tornado

1. admixture, remixture ________________
2. humid, muggy ________________
3. precarious, incredulous ________________
4. renege, relinquish ________________
5. fleece, leotard ________________
6. arctic, northward ________________
7. flurry, monsoon ________________
8. ling, mackerel ________________
9. kingfisher, moorhen ________________
10. burgeon, bramble ________________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

anthem	assimilate	augment	captivate	dementia
exodus	fetter	refit	rosette	telepathy

1. In the absence of his brother officers, he seldom allowed mere laws or conventions to ________________ him.
2. ________________ and overhaul work will be carried out at the new site from the spring of 2014.
3. Contrary to the widely believed myth, ________________ can strike people of any age and is not confined to older people.
4. The diamonds burned on her finger in a perfect ________________ of white fire.
5. This gradual progression means that children can really ________________ and enjoy each stage in the learning process without experiencing the negative effects of frustration.
6. The medical system is facing collapse because of an ________________ of doctors.
7. Break themselves from all those things that hold them and that ________________ them and hold their interest.

8. He had never favored ________________ as a means of communication.
9. To ________________ the state machinery, the central government has rushed senior officials and team of troops from the Black Cat commando unit to Srinagar.
10. It only needs a slightly increased tempo to be the great national ________________ our country maybe doesn't deserve, but will surely grow into when we have cast off childish things and grasped the thistle of independence.

VII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

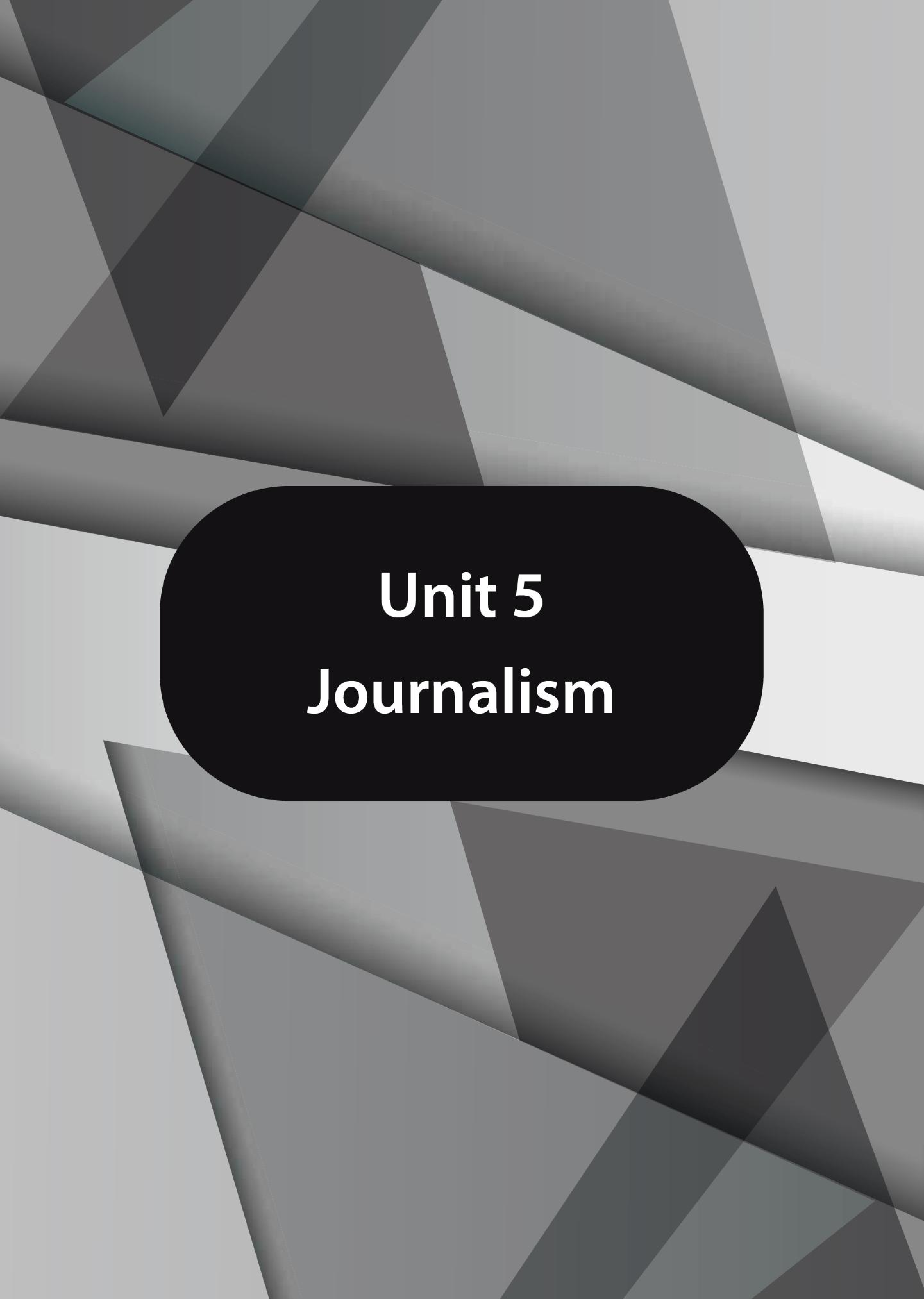
1. The Indian slave soldiers were utilized as ethic units to form contingents to serve as ghazis of Mahmud and his successors.
2. Small groups wandered westward, across the Bosporus to Constantinople, and from there up into the Balkans to reach Central Europe by the 15th century.
3. The leadership of the Roma was the "big men" who represented traveling groups or sedentary populations and had proven ability to protect the group.
4. There were a lot of Roma settled in Western Europe, especially in Britain, France, and Italy, which were technically more advanced than feudal Eastern Europe.
5. Elders of the group were spiritual advisors and custodians of the traditions, and culture of the groups.
6. By the 19th century, the Romani were accepted and tolerated in Europe.
7. Romanies celebrate April 8 as International Romani Day to commemorate the first World Romani Congress in the United Kingdom in 1971.
8. The patriarch was the center of gypsy tribal life.
9. Modern Romanies have a flag, used internationally by Romani organizations and cultural groups, as well as an anthem, Opre Roma or Djelem, which is always heard at Romani cultural gatherings and music festivals.
10. Where Roma were not slaves or serfs, they existed in numerous subdivisions, often defined by occupation of the group as a whole, by geographical location, or by some other factors.

VIII. Translate the following sentences into Chinese.

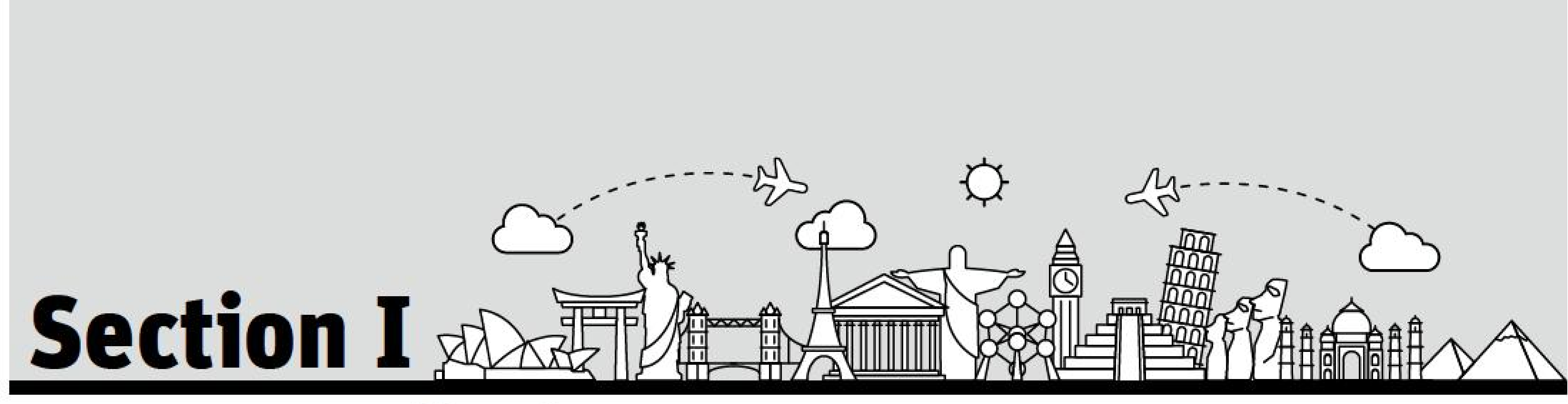
1. The feudal system had given way to the Renaissance, and the nation states were cementing their power, except in theocratic Spain, which, although a nation state, remained scientifically and technologically behind and straitjacketed by the inquisition.
2. As persecution waned in Britain, France, and other countries of Western Europe, Romanies became part of the rural scene, colorful and mysterious, if often feared, nomads who passed through, peddling their wars and plying their trades, trading horses, attending local fairs while the women told fortunes, and practicing midwifery and herbal medicine.
3. Skills changed along with the economies and advancing technology, and all Roma had more than one trade or skill they could turn to when another went into slump.

4. This, then, became their traditional way of life, artisan work, entertainment, middle-men activities, horse trading, fortune telling by the women, begging, and other nomadic professions augmented by smuggling, a widespread industry among non-Roma during this period and supported by people in high places.
5. Here, the Romani dialects and customs were better preserved among settlements and widely traveling nomadic groups, constantly intermixing and intermarrying, than in Western Europe where the small Romani populations traveled in small family groups and were cut off from the Roma of Central/Eastern Europe and the Ottoman Empire.

IX. History is an essential part of any ethnic group. Write a passage to summarize the new evidence of Romani history based on the information given in the passage. You should write at least 250 words.



Unit 5
Journalism



Section I
Focus on Allusion

Allusions are references writers and speakers make to people, places, and events that, while not being directly related to the topic or issue under discussion, still contribute to the overall meaning conveyed. Take, for instance, the example below, in which the author discusses the Hubble telescope and includes an allusion to the Edsel, an extremely unsuccessful car model introduced by the Ford Motor Company in 1957. Launched with much fanfare, the Edsel was one of the biggest failures in automotive history. The question you have to answer is this: Why does the author of the following excerpt, Peter N. Spotts, allude to the Edsel in a discussion of the Hubble telescope?

The latest findings cap "a spectacular year" for the repaired Hubble, and to think astronomers were once concerned that the instrument might become the orbiting Edsel of observatories.

Read the above excerpt without comprehending the Edsel allusion and you will only get part of the author's point: The Hubble had a good year. Without knowing what a flop the Edsel was, you won't get the rest of the author's thought: Initially, astronomers were worried that the Hubble was going to be a huge failure like the Edsel.

Allusions and common knowledge

While some allusions come and go with current fashions or trends, others have made their way into the English language and are considered common knowledge. Writers use these allusions without explaining them to readers. They just assume that readers are familiar with the allusions. Edsel is an allusion considered to be common knowledge. Lady Macbeth from Shakespeare's play *Macbeth* is another, for example:

As the playwright saw the character, she was a modern-day Lady Macbeth, whose relentless determination to see her husband succeed had disastrous results.

If the reader does not know that Shakespeare's Lady Macbeth drives her husband mercilessly to become king and ends up deeply regretting the bloodshed that achievement requires, then the meaning of the above sentence won't come through. A reader who understands the allusion, in contrast, will have no problem getting the point: As the playwright portrays the character, she is a woman like Lady Macbeth: Her hunger for power drives her husband to do evil deeds that have disastrous consequences.

Learning common allusions

What follows are some explanations of common allusions. They will help you get started on increasing the number of common cultural allusions you automatically know. As you complete the chapters in this textbook, note as well the boxes labeled "Allusion Alert". They all introduce some frequently used allusions, which should be part of the background knowledge you bring to a text.

Allusions, like all new words and phrases, are easier to remember when placed in a larger context. Rather than trying to memorize just the meaning of the allusion, learn the story of its origin. Once you understand how these allusions came into being, you will automatically remember what they mean.

Allusions common to history, politics, and government

1) Waterloo

In 1814, the French Emperor Napoleon Bonaparte was forced into exile on the island of Elba. However, in 1815 he escaped from Elba and returned to France, where he reestablished his rule. To get the jump on his enemies, he then marched into Belgium and defeated the forces arrayed against him until he entered the battle of Waterloo. Facing British forces, Napoleon waited too long to attack. With that mistake, he gave the Germans time to reinforce the British troops and was brutally defeated. Forced into exile again, Napoleon died in 1821. As a result of Napoleon's humiliating defeat, the allusion to Waterloo has come to mean a decisive failure, for instance: "Elected by a landslide in 1964, Lyndon Baines Johnson met his Waterloo when he committed the country to waging war in Vietnam."

2) The Gilded Age

The Gilded Age is the title of a late-nineteenth century novel depicting the greed and corruption that plagued post-Civil War America. Industrialists, nicknamed robber-barons, were making huge fortunes, often by bribing political officials and intimidating employees. Although few people have read the novel, the title has stayed with us. Allusions to it suggest a time when money seems to be the only measure of value and ethics are in short supply, for example, "In his book *The Politics of Globalization and Polarization*, Maurice Mullard describes the years following the 1980s as a return to the Gilded Age."

3) Iron Curtain

No one knows for sure who invented the phrase "iron curtain". What is known is that the phrase referred to the veil of secrecy that dropped down over the Soviet Union and the countries it controlled following World War II. Threatened by the rising power of the United States and consumed by personal paranoia, the Russian leader Josef Stalin wanted to make sure that no information exchange could take place between capitalist and Communist countries. While the phrase iron curtain still refers to the barrier that existed between East and West after the war, it's also used to generally describe situations in which a barrier is erected to maintain strictest secrecy; for example, "The department has put up an iron curtain between us and the undercover cops on assignment" (From the TV drama *The Shield*).

4) Cold War

From roughly the late 1940s to the early 1990s, the Soviet Union and the United States did everything possible, short of all-out war, to undermine each other's power and influence. Although the term "cold war" mainly refers to this particular period and these two countries, it can also refer to other similarly "cool" conflicts that don't turn into "hot" and open warfare, for instance: "When it came to the Chinese, the secretary of state had a cold war mentality that refused to acknowledge any evidence challenging her point of view."

5) McCarthyism

This allusion originates with Wisconsin senator Joseph R. McCarthy. In the 1950s, in an attempt to increase his own political power, McCarthy aggressively accused, without any evidence, hundreds of people of being Communists or Communist sympathizers. While McCarthy's initial attacks successfully focused on members of the State Department, he eventually went too far and ended up being censured by the Senate. From then on, he was in disgrace, and he died a broken and forgotten man. When not used in reference to McCarthy's actual attacks, McCarthyism generally describes an atmosphere filled with unfounded accusations and suspicion; for example, "The new administration made it clear that McCarthyism, which had dominated the previous administration, was now a thing of the past."

Allusions common to finance and economics

Here are some allusions common to the study of finance and economics. If you do any reading in either of these subjects, you are bound to run into these allusions, which have become part of our shared cultural background.

1) Invisible hand of the market

The phrase "invisible hand" comes from the book *The Wealth of Nations* (1776) written by the Scottish economist Adam Smith. The rest of the phrase was added over time. Smith viewed self-interest as the "invisible hand" that would automatically create a balance between supply and demand, making any other kind of regulation or control unnecessary. Smith only uses the phrase once in his book and was never a total believer in the concept. However, the phrase survives to this day. It's used whenever anyone wants to argue for or against the notion that those in business can do without outside regulations or interference. "Like many in corporate management, she was opposed to government regulation, believing instead in the invisible hand of the market."

2) Milton Friedman and Friedmanites

Economist and Nobel Prize-winner Milton Friedman is best known as a staunch defender of the free market economy. Even more than Adam Smith, who had doubts, Friedman believed that the invisible hand of competitive self-interest would ultimately regulate markets, making regulation totally unnecessary. Friedman taught for many years at the University of Chicago and influenced many student economists who went forth to influence the economies of the world. Friedman's followers were often called Friedmanites, and Friedman's name has become a shorthand way of referring to those who believe markets can regulate themselves without any outside help, for example, "Friedmanites still wield enormous power at the University of Chicago."

3) Laissez-faire

In the seventeenth century, the French minister of finance is said to have asked a wine merchant how he could be of assistance. The wine merchant answered, "Let us alone." The story and the phrase were widely circulated, and the phrase "laissez-faire" became a way of referring to an economy or approach that functioned without interference. The phrase has its widest use in the context of economics, but it can also be used to describe theories and behaviors unrelated to economics, for instance, "When it came to education, the philosopher Jean-Jacques Rousseau took a laissez-faire approach. He believed that the children would instinctively learn what they needed to know."

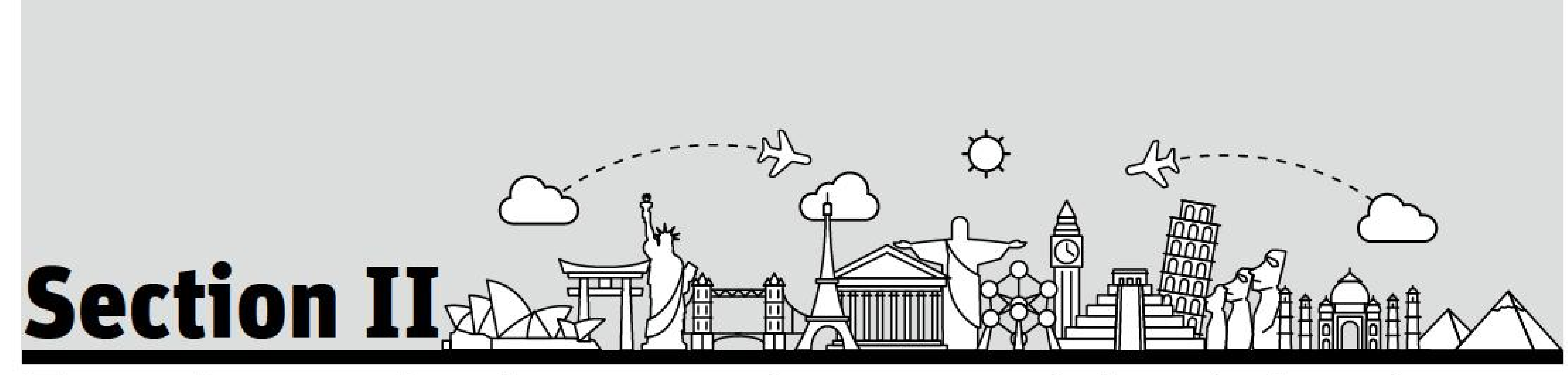
4) John Maynard Keynes and Keynesian economics

Keynes's book *The General Theory of Employment, Interest and Money* (1936) revolutionized economic thought in a number of ways. However, when allusions are made to Keynes or Keynesian thinking, most people have one thought in mind: his belief that the government should play a role in the economy and hire the unemployed when unemployment figures rose too high. Although Keynes, like Friedman, supported the notion of self-interest playing a role in the marketplace, he believed that during times of high unemployment, the government had to step in and create jobs. When allusions to Keynes are used, the role of government intervention in the economy is almost always what the writer or speaker has in mind, for example, "Keynesian myths persist today largely because of the mistaken belief that economic slowdowns are a result of flaws in the free-market system."

5) Main Street

Published in 1929, Sinclair Lewis's novel *Main Street* described the author's Minnesota hometown Sauk Centre, a place he thoroughly despised. Calling the fictional version of his hometown Gopher Prairie, Lewis painted its citizens as nosy and small-minded. For that reason, allusions to Main Street were once used to describe people who were close-minded and prejudiced. However, over time, the meaning of the allusion has changed. Allusions to Main Street suggest plain, hard-working Americans, for example, "When he was running for president in 1988, Michael Dukakis repeatedly insisted that he wanted to help Main Street rather than Wall Street."

(Adapted from *Reading for Thinking*, edited by Laraine Flemming)



Section II

Text A: Feak Show—History with Lightning

Part 1 Power of Words

Core Words

① **animosity** [ˌænɪˈmɒsɪtɪ] ***n. (pl.*** **animosities)**

a strong feeling of dislike or hatred

synonym	hostility; enmity
antonym	peace
word family	animus
related phrase	animosity between/towards/against

Example 1 There's a long history of animosity between the two nations.

Example 2 The animosity between parents who are getting a divorce can often cause great suffering to their children.

② **conspicuous** [kənˈspɪkjʊəs] ***adj.***

obvious to the eye or mind; attracting attention; marked by a noticeable violation of good taste

synonym	arresting; noticeable
antonym	invisible; inconspicuous; unnoticeable
word family	conspicuously; conspicuousness
related phrase	conspicuous bias; a conspicuous success

Example 1 In no direction was the ability of McClellan so conspicuous as in organizing.

Example 2 Johnson received a medal for conspicuous gallantry.

③ **exhilarate** [ɪgˈzɪləreɪt] ***vt.*** **(exhilarated/exhilarated/exhilarating)**

to make cheerful and excited

synonym	glad; please
antonym	depress
word family	exhilaration; exhilarative
related phrase	exhilarate one's spirits

Example 1 The cold weather exhilarated the walkers.

Example 2 The student showcase exhibits are heartwarming, the pig races adorable and the rides exhilarating.

④ **extol** [ɪk'stəʊl] ***vt.*** **(extolled/extolled/extolling)**

to praise highly

synonym	glorify; belaud; flatter
antonym	condemn; despise
related phrase	extol the virtues/benefits of something

Example 1 All the writings that extolled the role of Mary were ultimately excluded from the canon.

Example 2 Everywhere, the glory of the ancient era is extolled in stone.

⑤ **incessant** [ɪn'ses(ə)nt] ***adj.***

continuing or following without interruption

synonym	unceasing; continuous
antonym	discontinuous; noncontinuous
word family	incessantly; incessantness; incessancy
related phrase	incessant sweating; incessant complaining

Example 1 The incessant buzz of conversation filled the student cafeteria.

Example 2 She gave two- or three-word answers to reporters' incessant questions.

⑥ **memoir** ['memwɑː] ***n.***

a biography or historical account, especially one based on personal knowledge

synonym	autobiography; biography; report
word family	memoirist
related phrase	childhood memoir; geological memoir

Example 1 In the memoirs, he recollected his response as follows: Three solutions are conceivable.

Example 2 And I have written a memoir trying to explain my ongoing fascination with her life and work.

⑦ **pander** ['pændə] ***n./vt./*vi** **(pandered/pandered/pandering)**

someone who caters to or exploits the weaknesses of others; a go-between in love intrigues; to provide gratification for others' desires

synonym	pimp; gratify
word family	panderer
related phrase	pander to somebody/something

Example 1 An arrest record revealed that he had been a pander.

Example 2 You don't educate or create a market; you simply pander to an existing one.

⑧ **rampage** [ræm'peɪdʒ] ***n./vi.*** **(rampaged/rampaged/rampaging)**

a course of violent, riotous, or reckless action or behavior; to rush wildly about

synonym agitation; rage

antonym calm; calmness

word family rampant; rampageous

related phrase on a rampage; rampage through

Example 1 The prisoners went on a rampage destroying everything in their way.

Example 2 Anti-government demonstrators rampaged through the capital today.

⑨ **revel** ['rev(ə)l] ***n./vt.*** **(reveled or revelled/reveled or revelled/reveling or revelling)**

a usually wild party or celebration; to take intense pleasure or satisfaction

synonym binge; carouse

word family revelry; reveler

related phrase revel in

Example 1 In Finland, Midsummer Day ushers in a nationwide revel.

Example 2 They revel in the talent of others.

⑩ **reverberate** [rɪ'vɜːbəreɪt] ***vt./vi.*** **(reverberated/reverberated/reverberating)**

to become driven back or reflected; to continue in or as if in a series of echoes

synonym resound; echo

word family reverberant; reverberation

related phrase reverberate through; reverberate across; reverberate with

Example 1 News of his resignation continues to reverberate in the media.

Example 2 At four o'clock the school bell goes, and the whole school reverberates with the sound of running feet and slamming doors.

⑪ **triumphant** [traɪ'ʌmf(ə)nt] ***adj.***

rejoicing for or celebrating victory; notably successful

synonym exulting; victorious; triumphal

antonym dejected; defeated

word family triumph; triumphal; triumphantly

related phrase triumphant armies

Example 1 Only when we are fully deployed are we capable of that triumphant expression.

Example 2 She was positively triumphant when the school troublemaker finally got expelled.

⑫ **unnerve** [ʌn'nɜːv] ***vt.* (unnerved/unnerved/unnerving)**

to deprive of courage, strength, or steadiness; to cause to become nervous

synonym unman; enervate

word family unnerving; unnervingly

Example 1 The interviewer was unnerved and changed the subject quickly.

Example 2 The daily news stories of the worsening economy unnerved the nation.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

apocalypse	archaic	aristocrat	bloodshed	bystander
caption	dowdy	facto	gangster	glee
impede	inbreed	minstrel	newborn	offshore
ovation	pail	pittance	prowess	slime
specter	swelter	teeter	vindictive	

Part 2 Text

Feak Show
—History with Lightning

For nearly a week that blistering summer, Chicago was gripped by terror. Scores of white thugs roamed the city's streets hunting down black people and attacking them with bricks, bats, and knives, while a few blacks fiercely attacked back with firearms. The city seemed exhilarated with racial hatred, stoked higher with each passing day by Chicago's sensationalist, race-baiting newspapers. Thousands of Chicagoans were burned out of their homes in the days and nights of madness, including hundreds of Polish American immigrants living near the city's stockyards.

The year was 1919. By the time the violence ended, at least thirty-eight persons had been killed, more than five hundred injured, and hundreds of millions of dollars' worth of property and goods destroyed. The rampage was part of a wider pattern that swept America like an apocalypse that bitter summer. From tiny Elaine, Arkansas, and Omaha, Nebraska, to Harlem and Washington, D.C., whites attacked blacks in racial violence that tore through twenty-six towns and cities in a season imprinted as the "Red Summer" by black intellectual James Weldon Johnson.

But just as the Chicago riot stood out as one of the worst explosions of hate, what grew directly from its ashes was in many ways even more remarkable. Shocked by the bloodshed, civic leaders, both black and white, joined together to study the problems of Chicago race relations and to recommend changes, including urgent reform of the local press, to help make sure that such conflict never happened again. Formed by the Illinois governor, the twelve-member panel, including six

members of each race, called itself the Chicago Commission on Race Relations. The product of the panel's three-year labors was a compelling, seven hundred-page work, *The Negro in Chicago: A Study of Race Relations and a Race Riot*, published by the University of Chicago Press in 1922. Long out of print, largely forgotten, and buried by time much like the catastrophe that inbred it, the book stands as testimony today to an expression of racial cooperation from a time in the nation's history when such cooperation was rare.

This was a period when black Americans were being lynched at unprecedented rates in the South, and white bigotry and assaults on the rights of black people and immigrants were being culturally legalized by the orthogenics movement and pseudoscientific studies like Madison Grant's 1916 work *The Passing of the Great Race*. Grant, an aristocratic founder of the Bronx Zoo and a prominent zoologist whose influence helped lead to the creation of Yellowstone National Park, extolled white genetic superiority and warned white Americans that interracial; remixture and inbreeding as well as immigration from non-European countries, would impede human progress. The book became an instant ovation and was ecstatically reviewed by numerous publications including the *Saturday Evening Post* and the *New York Times*. Reprinted in 1918, 1920, and 1921, the book was also translated into German, French, and Norwegian. As scholars later discovered, Grant's book proved influential to an admiring young German veteran of World War I, Adolph Hitler, who read it in translation, along with books by other American eugenicists in 1924 while serving time in jail for mob action. In 1930, Hitler wrote a note of appreciation to Grant, calling the monumental work "my Bible".

The era's most common representations of black Americans in the mainstream press came almost exclusively by way of crime news and the comics pages. The latter regularly featured lazy, dowdy, and dim-witted black characters drawn from the nation's minstrel traditions. Cartoon characters like the stable boy called Asbestos in "Joe and Asbestos", and Joe Palooka's manservant; Smokey, were little more than derogatory stereotypes straight from the funky rite; of white racism. But in many white homes during the days of racial segregation—including homes in Chicago in 1919—such popular newspaper depictions symbolized all that was known of the black experience.

The nation's racial attitudes were perhaps most conspicuously represented by D. W. Griffith's 1915 film *The Birth of a Nation*, a stunning exemplification of cinematic innovation and the power of narrative imagery, which glorified the rise of the Ku Klux Klan. President Woodrow Wilson and his cabinet enjoyed a special screening of the film in the White House shortly after its release, which was timed to coincide with the fiftieth anniversary of the end of the Civil War. After taking in the incessantly degrading depictions of freed blacks as violent, disloyal, and sexually perverted, and the stirring scenes of prowess white southerners wearing KKK robes to resurrect their autonomy by violence, the Virginia-born president was reportedly inspired to exclaim, "It is like writing history with lightning. And my only regret is that it is all so terribly true."

Both the newspapers and newer forms of media emergent in that age promoted a generally demeaning and dismissive attitude toward the aspirations and potential of black people, and the painful, reverberating psychic effect on black Americans was acute. When novelist Richard Wright was a deeply impoverished eleven-year-old growing up in rigidly segregated Mississippi in 1919, he managed to get a low-paying summer job as a newspaper carrier. He was exhilarated with the job, he later wrote, not because of the wages, which were pittance, but because he had become an avid

reader of fiction by then, despite cultural attitudes that discouraged black education, and he knew that the newspaper regularly featured a magazine insert of exciting stories like "Riders of the Purple Sage".

For many weeks, Wright sold and delivered the newspaper, which was published in Chicago, and reveled in the magazine stories. Then one day, a black man on his route asked the boy if he had ever read the newspaper he was delivering. Wright told him no, that he wasn't interested in the news, only the fictional adventures in the insert. Accordingly the man opened up the newspaper and showed young Wright the kinds of news it contained. He pointed to a racist editorial cartoon featuring "a huge black man with a greasy, sweaty face, thick lips, flat nose, golden teeth, sitting at a polished, wide-topped desk in a swivel chair".

The man had on a pair of gleaming shoes and his feet were propped upon the desk. His thick lips nursed a big, black cigar that held white ashes an inch long. In the man's tie was a dazzling horseshoe stickpin, glaring conspicuously. The man wore red suspenders and his shirt was striped silk and there were huge diamond rings on his fat black fingers. A chain of gold swathed his belly and from the fob of his watch a rabbit's foot dangled. On the floor at the side of the desk was a cuspidor overflowing with slime. Across the wall of the room in which the man sat was a bold sign, reading:

"The White House

Under the sign was a portrait of Abraham Lincoln, the features distorted to make the face look like that of a gangster. My eyes went to the top of the cartoon and I read:

The only dream of a nigger is to be president and to sleep with white women! Americans, do we want this in our fair land? Organize and save white feminity!"

In *Black Boy*, his scorched coming-of-age memoir about the physical, emotional, and psychological effects of growing up under the heel of white oppression in Mississippi, Wright wrote that he was as deeply ashamed as he was baffled by the discovery of the dingy contents of the newspaper he carried. He was distressed too by his realization, as a boy, that the American press represented just another agent for oppressing his people. But what most unnerved Wright was the painful reality that the newspaper, a publication sponsored by the Ku Klux Klan, was written and printed in Chicago, the northern city that represented so much hope to so many poor blacks, the shining place to which so many millions were migrating in that era.

That the Chicago Commission on Race Relations even met in the wake of the devastating 1919 riot seems almost miraculous, given the 72 Freak Show ugly racial tenor of the age. But the biracial panel saw it as a matter of life and death. Meticulously, the civic leaders examined nearly every socioeconomic aspect of the city's racial problems and collected the testimony of hundreds of citizens. Their investigation uncovered decadent problems in race relations and attitudes in a rapidly transforming Chicago that had provided flash points for the explosion, problems that reflected similar conditions in other American cities jolted by racial violence that summer.

By the millions in the 1900s and 1910s, black Americans, most of them sharecroppers from the South, had been migrating to rapidly industrializing northern cities in search of jobs and better lives. In Chicago, where the black population had doubled in the 1910s, the influx produced a crisis of overcrowding in the city's so-called Black Belt, where most African Americans resided under de

facto segregation, producing an overflow into working-class neighborhoods that had traditionally been white. Such new circumstances of daily life in a city ill prepared to cope with massive social and economic change only heightened tensions between the races. So too did the fierce competition for jobs in the stockyards and other industries between the impoverished new arrivals from the South and the already established communities of largely Italian, Irish, and Eastern European immigrants, the commissioners reported.

African Americans themselves had also changed, increasingly unwilling to be constrained by archaic bigoted attitudes about their race. Black Americans of a new generation were arriving in Chicago and other cities, ready to make their mark on American society, with a newborn pride of place and a sense of having earned respect. The generation's new attitude was perhaps best symbolized by the recent return of thousands of black U.S. Army veterans of World War I. Many had fought ferociously in the trenches of France and Belgium in units like the 369th U.S. Combat Regiment and now were set on demanding dignity and equality at home, much to the dismay of white Americans, who were more accustomed to black humility.

As the biracial Chicago commission reported, the flash point for the 1919 riot was rooted in all of these factors. On a sweltering July afternoon, violence erupted at a Lake Michigan beachfront that in recent weeks had seen confrontations between black beachgoers and whites at the customarily white beach. Seeing a quartet of black youths teetering on a fabricated raft just offshore, an enraged white bystander hurled a rock at them. One of the young people was struck on the head and drowned. Amid the chaos and fury that ensued, blacks demanded that the police on the scene arrest the stone thrower. The police refused to do so, igniting even more animosity and protests from the black onlookers. A cop soon shot down a black man, and all hell quickly broke loose.

The commissioners recommended numerous steps to improve race relations in Chicago, including the construction of more affordable housing and better support for civic groups assisting blacks in their transition to life in the city. They recommended that schools, churches, and other institutions work to make racial education and improved communication and understanding a priority. They also faulted the police and elected officials for failing to heed obvious warnings about the deadly powder pail in the city's heart and urged them to make practical reforms that would allow them to respond to conflict more quickly and effectively.

But the authors of *The Negro in Chicago*[1] saved their most powerful assessments and damning criticism for the city's newspapers. The commissioners charged that the press, a critical entity in the life of the city that was explicitly responsible for providing truth to citizens when Chicagoans were in desperate need of it, instead disseminated lies, distortions, and overstated rumors. The study critiqued the newspapers for feverishly reinforcing ignorance and prejudices that only inflamed hatreds.

"Cases of exaggeration could be pried from every Chicago newspaper," the leaders wrote, arousing "vindictive animosity, fear, anger, and horror". There was the shocking July 29 story in the *Chicago Tribune* reporting that whites were dying at rates more than double that of blacks in the violence. The commissioners decried the story as a fabrication that only fueled the resolve of white gangs to even the score. The true tally at that point was the exact opposite. There was the *Chicago Daily News* story on July 30 about blacks equipping themselves with homemade bombs and possessing enough ammunition to last for "Years of Guerrilla Warfare"—another irresponsible rumor accepted as truth, sparking more violence by the roaming gangs of thugs. Then there was the

Chicago Herald-Examiner article on July 29 reporting that two white women and a baby had been massacred by rioting blacks, an article captioned "[Blacks] ATTACK WHITE WOMEN AS RACE RIOTS GROW". The story was as criminally irresponsible as it was false, the leaders wrote. But the mere mention of armless white women in the press, as articles simultaneously invoked the specter of rampaging black males, helped to stir the frenzy of the white rioters.

The commissioners also criticized the black press for fabricating information and pandering to prejudice and hate. They pointed in particular to the August 2 *Chicago Defender* story falsely reporting that a white mob had dragged a young black woman and her three-month-old baby from a tram. The paper reported that thugs had bashed the infant's head against a telephone pole, slashed the woman to death, and then cut off her breasts and held them "atop a pole triumphantly while the crowd hooted gleefully".

Neither the white press nor the black press was interested in the truth, the commissioners wrote, only in perpetuating myths and lies. The races hardly knew each other, and the newspapers were clearly determined to keep it that way. The panel concluded that the newspapers had contributed to the intolerable conditions that led to the catastrophe. They urged the newspapers and major wire services, including the Associated Press, to take steps to increase human understanding and stop pandering to stereotypes and bigotry.

Black people in Chicago "live and think in a state of isolation which is almost complete, and no white group understands it, or can fully understand it," the city leaders explained. Whites, meantime, "are generally uninformed on matters affecting blacks and race relations. They are forced to rely on partial and frequently inaccurate information and upon traditional sentiments." Year after year, the city's white press had consistently fed citizens a depiction of hateful, false, and distorted coverage of black Chicagoans, who were depicted almost exclusively as criminal, immoral, untrustworthy, and mentally inferior. Blacks in Chicago "almost without exception point to the Chicago press as the responsible agent for many of their present difficulties. The policies of newspapers on racial matters have made relations more difficult, at times fostering new antagonism and animosity and even precipitating riots by inflaming the public." As William M. Tuttle Jr. put it in a 1970 book[2] on the Chicago experience, "Men generally believe only what they want to believe, and Chicago's newspapers assisted them in this pursuit."

(Adapted from *American Carnival: Journalism under Siege in an Age of New Media*, edited by Neil Henry)

Notes

① *The Negro in Chicago*

Chicago Commission on Race Relations, The Negro in Chicago: A Study of Race Relations and a Race Riot (Chicago: University of Chicago Press, 1922) is divided into eleven chapters focusing on topics such as the origins of the riot, the problems of housing for the city's black population, competition between blacks and whites for jobs, and the increasing contacts between the races in public spaces. Chapters 9 and 10, devoted to the topic of public opinion in race relations, discuss the performance and prejudices of the city's newspapers.

② a 1970 book

The book is *Race Riot: Chicago in the Red Summer of 1919* by William M. Tuttle Jr. Tuttle's book, considered the definitive account of the Chicago race riot, features excellent background on the role newspapers played in forming and perpetuating racial stereotypes that helped to exacerbate tensions before and during the days of violence.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. How does the author view Madison Grant's work *The Passing of the Great Race*? What do you think Madison Grant's view? Defend or criticize his view and explain your reasons.
2. Think about the description of black people in the newspaper Wright delivered and choose five words to describe the portrait.
3. How did Wright feel after being told the content of the newspaper he carried? What unnerved him most?
4. How does fabricating information both white press and black press disseminate affect racial relationship? Explain it in your own words based on the passage.
5. How do you understand the last sentence of the passage "Men generally believe only what they want to believe, and Chicago's newspapers assisted them in this pursuit."?

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. thug, rascal ____________
2. extol, laud ____________
3. avid, unnerved ____________
4. indignant, irate ____________
5. fabricate, concoct ____________
6. decry, denounce ____________
7. smoulder, stifle ____________
8. impoverish, destitute ____________
9. glee, wrath ____________
10. disseminate, strew ____________

V. Make a choice that best completes each of the following sentences.

1. The actor starred in the latest Hollywood ________________.

   A. craze B. blockbuster C. footage D. pandemonium

2. On some afternoons here, when the sky is cloudless and the summer sun is ________________, this is life at Kauffman Stadium.

   A. sweltering B. abominable C. desolate D. excruciating

3. Yet the ________________ of these survivors, their dirge, are rarely inscribed in the chroniclers' sentimental journeys.

   A. memoirs B. guessworks C. holograms D. lesions

4. The secret of exciting pop lies in corralling a succession of brilliant moments. Moments that you want to ________________ in again and again.

   A. reverberate B. rouse C. snuggle D. revel

5. They ________________ a stereotyped norm where father makes all the decisions, goes out to work and waits for his meals to be prepared by the wife with occasional assistance of the daughter.

   A. decode B. deplete C. depict D. depose

6. The series, helmed by Wachowski and her sister Lily, followed a group of eight individuals who share a ________________ connection and form a cluster of sensation who support one another with love and acceptance.

   A. psychopathic B. aristocratic C. regal D. psychic

7. He also objected to having to tone down a description of the 1937 Rape of Nanking, when Japanese troops went on a ________________, killing tens of thousands of Chinese civilians.

   A. rampage B. ramification C. excursion D. embargo

8. The new "sociology of deviance" suggested hooligans were not abnormal young people and that the whole phenomenon had been "amplified" by the popular press in order to boost their circulation and ________________ to the prejudices of their readers.

   A. spurt B. notate C. pander D. molest

9. This group pressure for conformity may often override values imposed from outside: For example, the child may refuse to tell tales on his or her friends' despite demands from the teacher, or soldiers may infringe Queen's Regulations rather than be ________________ to their comrades in the platoon.

   A. disloyal B. triumphant C. altruistic D. disruptive

10. As I get older, I have noticed the troubles many of my friends have with their fathers: the ________________ and disappointments, held so long in the arrears of late adolescence, suddenly coming up due on both ends. But my father and I, if anything, have gotten closer, even as I understand him less and less.

    A. ambushes B. amnesties C. iniquities D. animosities

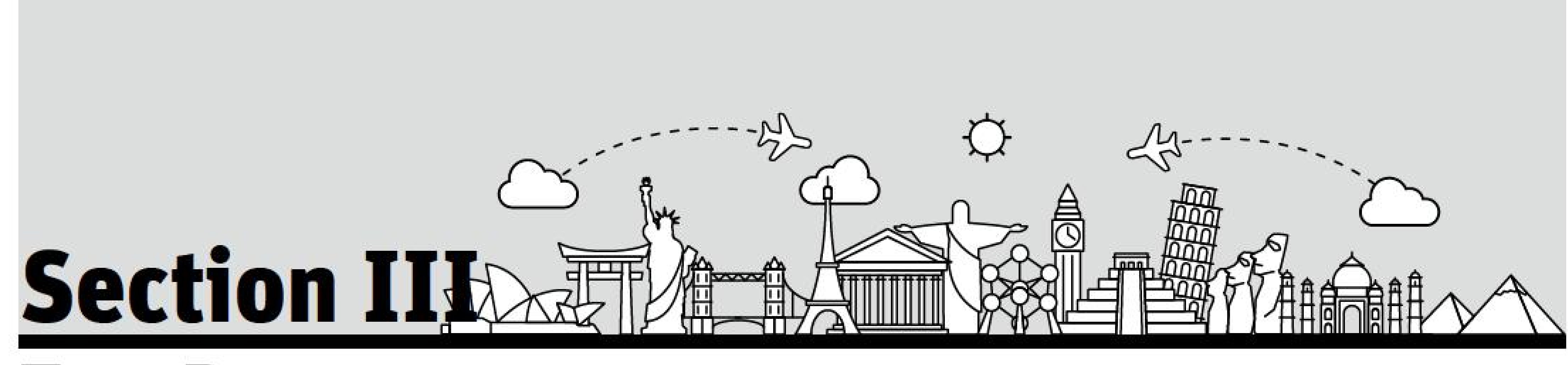
VI. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. Madison Grant, as an avid eugenicist, categorized white genetic as superior race and advocated racial segregation and restricted immigration.
2. Adolf Hitler, a German veteran of World War II, wrote to Grant to personally thank him for writing *The Passing of the Great Race*, referring to the book as "my Bible".
3. *The Passing of the Great Race*, translated into German, French and Norwegian, won popularity in other countries and also attracted the attention of President Woodrow Wilson.
4. *The Birth of a Nation*, produced by D. W. Griffith, most conspicuously represented the nation's racial attitudes at that age, which extolled the rise of KKK.
5. Richard Wright, a black American novelist, was merely interested in the fictional adventures and had ever read the news he was delivering before a man showed him the cultural attitude behind the content of the newspaper.

VII. Label each of the following statements F for fact, O for opinion, or B for a blend of both.

1. The year was 1919. By the time the violence ended, at least thirty-eight persons had been killed, more than five hundred injured, and hundreds of millions of dollars' worth of property and goods destroyed.
2. This was a period when black Americans were being lynched at unprecedented rates in the South, and white bigotry and assaults on the rights of black people and immigrants were being culturally legitimated by the eugenics movement and pseudoscientific studies like Madison Grant's 1916 work *The Passing of the Great Race*.
3. The book became an instant bestseller and was ecstatically reviewed by numerous publications including the *Saturday Evening Post* and the *New York Times*. Reprinted in 1918, 1920, and 1921, the book was also translated into German, French, and Norwegian.
4. Both the newspapers and newer forms of media emergent in that age promoted a generally demeaning and dismissive attitude toward the aspirations and potential of black people, and the painful, reverberating psychic effect on black Americans was acute.
5. By the millions in the 1900s and 1910s, black Americans, most of them sharecroppers from the South, had been migrating to rapidly industrializing northern cities in search of jobs and better lives.

VIII. Nowadays, we have easy access to various mass media, such as Wechat and Weibo. Mass media carry the information everywhere all over the world, while they might distort the fact and hoodwink people. Therefore, mass media is considered as a double-edged sword. What role do you think mass media should play in our life? Write a passage to present your opinion.



Section III

Text B: Fun House —Swingin' on the Flippity-Flop

Part 1 Power of Words

Core Words

① **clutter** ['klʌtə] ***vt./n.*** **(cluttered/cluttered/cluttering)**

to fill or cover with scattered or disordered things that impede movement or reduce effectiveness; a crowded or confused mass or collection; things that clutter a place

synonym jumble; chaos

antonym unclutter; clear

related phrase clutter up

Example 1 The desk was cluttered with files, but the chair behind it was vacant.

Example 2 The vehicles cluttered up the parking lot.

② **concoct** [kən'kɒkt] ***vt.*** **(concocted/concocted/concocting)**

to prepare by combining raw materials; to invent a clever story, excuse, or plan, especially in order to deceive someone

synonym devise; contrive; invent

word family concoctive; concoction; concocter

related phrase concoct a recipe; concoct an explanation

Example 1 Debbie started the business by concocting recipes in her kitchen.

Example 2 John concocted an elaborate excuse for being late.

③ **covenant** ['kʌv(ə)nənt] ***n./vt./vi.*** **(covenanted/covenanted/covenanting)**

a written agreement or promise usually under seal between two or more parties especially for the performance of some action; to promise by a covenant; to enter into a covenant

synonym compact; contract; pledge

word family covenantal

related phrase deed of covenant; restrictive covenant

Example 1 We are tied by a covenant which prohibits the stadium from being put to any other use.

Example 2 This covenant fulfilled the two great demands of the agricultural order: land and paternally certain offspring.

④ **decry** [dɪ'kraɪ] ***vt.*** **(decried/decried/decrying)**

to depreciate (something, such as a coin) officially or publicly; to express strong disapproval of

synonym disparage; condemn

antonym acclaim; applaud

word family decrier

Example 1 In organizations with scarce resources political activity is inevitable and only the naive decry it.

Example 2 Trump has repeatedly and angrily insisted that there was no collusion between his campaign and Russia, and has decried reports about the matter as false.

⑤ **defraud** [dɪ'frɔːd] ***vt./vi.*** **(defrauded/defrauded/defrauding)**

to deprive of something by deception or fraud

synonym cheat; swindle

word family defrauder; defraudation

related phrase defraud somebody of something

Example 1 She defrauded her employers of thousands of pounds.

Example 2 He admitted attempting to defraud the insurance company.

⑥ **enchant** [ɪn'tʃɑːnt] ***vt.*** **(enchanted/enchanted/enchanting)**

to influence by or as if by charms and incantation; to attract and move deeply

synonym bewitch; enamor

antonym disillusion; disenchant

word family enchantment; enchantingly; enchanter

Example 1 The family scene had enchanted him.

Example 2 I was enchanted by the way she smiled.

⑦ **exasperate** [ɪg'zæsp(ə)reɪt] ***vt.*** **(exasperated/exasperated/exasperating)**

to excite the anger of; to cause irritation or annoyance to

synonym enrage; infuriate; aggravate

antonym conciliate; content; gratify

word family exasperation; exasperatedly; exasperatingly

related phrase exasperate at/by

Example 1 Sometimes she exasperated herself with the stupid ideas she had.

Example 2 It exasperates me to hear comments like that.

⑧ **gullibility** [ˌgʌlɪ'bɪlətɪ] ***n.***

tendency to believe too readily and therefore to be easily deceived

synonym	credulity; dupability
antonym	prudence; caution
word family	gull; gullible; gullibly

Example 1 Unfortunately, he also has a tendency to bring self-destruction and gullibility.

Example 2 He concedes one should be mindful of the gullibility of young children.

⑨ **fiery** ['faɪərɪ] ***adj.***

having or producing fire; (of food) tasting very hot and spicy; having or showing a lot of strong and angry emotion

synonym	afire; hot; irritable
antonym	algid; cold; frigid
word family	fierily; fieriness
related phrase	fiery red; fiery temper

Example 1 Peter always makes really fiery chilli con carne.

Example 2 Nansen is fiery and emotional.

⑩ **hoax** [həʊks] ***n.*** **(*pl.* hoaxes)**

an act intended to trick or dupe; something accepted or established by fraud or fabrication

synonym	imposture; fraud
antonym	integrity; honesty
word family	hoaxer
related phrase	hoax call; an elaborate hoax

Example 1 To everybody's great relief, the bomb scare turned out to be a hoax.

Example 2 It was still not clear last night whether the tapes were an elaborate hoax.

⑪ **inscription** [ɪn'skrɪpʃ(ə)n] ***n.***

writing carved into something made of stone or metal, such as a gravestone or medal; something written by hand in the front of a book or on a photograph

synonym	epigraph; lettering
word family	inscribe; inscriptive

Example 1 We read the inscriptions on the graves, and wondered what each of those lives had been like.

Example 2 The painting had an inscription that read, "To my loving wife."

⑫ **inventive** [ɪn'ventɪv] ***adj.***

adept or prolific at producing inventions; characterized by invention

synonym	creative; innovative
antonym	uncreative; unimaginative
word family	inventively; inventiveness
related phrase	an inventive mind; an inventive method

Example 1 Carrington is also an inventive writer.

Example 2 They have given their new company an inventive name.

⑬ **lunacy** ['luːnəsɪ] ***n.***

wild foolishness; severe mental illness

synonym	madness; insanity
antonym	mind; saneness; sanity
word family	lunatic

Example 1 It would be sheer lunacy to turn down a great offer like that.

Example 2 The signs of inherent lunacy have always been there.

⑭ **prudential** [prʊ'denʃ(ə)l] ***adj.***

characterized by or resulting from prudence

synonym	prudent; cautious; wary
antonym	imprudent
word family	prudent; prudence

Example 1 It is a prudential approach to managing money

Example 2 Prudential controls on capital inflows certainly make sense, particularly when domestic banks are weak.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

acronym	barbaric	dupe	espousal	grander
homophobia	intercourse	Kurd	masquerade	prattle
presuppose	pyramid	relentless	resonance	ridicule
solicit	sundry	taunt	time-share	Trojan
wacky				

Part 2 Text

Fun House
—Swingin' on the Flippity-Flop

While Burdick, Kujau, and their ilk clearly had profit in mind, other hoaxers seem to revel more in the simple celebrity they gain by causing mischief and clutter in the news media. Consider the peculiar career of one Joey Skaggs'[1], a self-described "multimedia artist" who has spent the better part of forty years defrauding the news media with hoaxes. He is something of a patron saint and pioneer of what he calls a form of performance, or conceptual art, in which he considers the news media his "art medium" or canvas.

In 1976, for example, Skaggs invented a mythical business, a "Cathouse for Dogs", which he advertised in the *Village Voice*. The *ad.* invited dog owners to bring their sexually deprived pets to his New York City shop, where for $50 they could treat Fido to sexual intercourse with another dog. The mythical dog sportinghouse business attracted phone calls not only from potential customers but also from the New York City news media, including *WABC-TV News* and the *SoHo News*, which issued an outraged editorial against the business. In 1986, Skaggs appeared on ABC's *Good Morning America* program as "Joe Bones", the owner of a New York-based business called the "Fat Squad", which employed beefy, full-time workers as live-in enforcers to physically restrain overweight clients from eating and otherwise breaking diets in their own homes. He has masqueraded as "Kim Yung Soo", a businessman soliciting New York City pet shelters for dogs to use as meat in his soup business in South Korea; as a self-styled leader of a new civil rights organization called "Gypsies Against Stereotypical Propaganda"; and as an activist Roman Catholic priest roving the city's sundry sidewalks offering "religion on the go" for spiritually minded pedestrians. Each taunt was reported as news by the New York City press.

As recently as 2000, Skaggs devised a hoax that fooled the *Los Angeles Times*, *Mother Jones* magazine, and numerous radio stations. He concocted a business called the "Final Curtain", complete with a Web site, to taunt the funeral industry. It was a kind of funeral theme park, art gallery, and cemetery where artists and other Americans with a creative sense could live their final days in time-shares, eat in restaurants with death-related themes like "Dante's Grill", design their own tomb inscription, and even pick a site for their passage to eternity. "Death Got You Down?" the advertisement for Skaggs's mythical business read in the *LA Weekly* and the *Village Voice*. "At Last, An Alternative!" As the Web site for the Final Curtain observed, "Death faces us all, but there's a lack of imagination which accompanies our passage. Until now the handling of death has been stringent and boring, limited by those who control it, whether the state, church, undertaker or our survivors. At the Final Curtain, we are throwing away all the rules."

Why do such cursory notions of news still find espousal in modern journalism? The reasons are many. As Skaggs told an interviewer for *U.S. News and World Report* several years ago, "The media's job is to question a premise, but information overload and the strain to get a story first in the way of getting it right."

But sometimes it's even simpler than that. A young Seattle woman named Megan Jasper perhaps best exemplified how remarkably easy it can be for practically any ordinary citizen in modern America to hoodwink even the most respected news organizations hungry to tell a story. In

1992, Jasper, then an independent record producer with expertise in Seattle's grunge music scene, grew exasperated after fielding call after call from journalists around the world inquiring about this strange but compelling new phenomenon and its growing impact on fashion and music. As Jasper later explained it, she was surprised by the gullibility of the journalists who knew so little about the grunge subculture yet were determined to ferret out details about its nature. The journalists, she said, had a "weird idea that Seattle was this incredibly isolated thing". She said she realized that she could tell them anything. "I could tell people walked on their hands to shows," and the journalists would believe it.

One day, on the spur of the moment, Jasper did just that, in an interview with a reporter for a British music magazine. She simply made up whatever weird stuff came into her head. She explained that Seattle grungers regularly used a new kind of vocabulary, or code, that only they understood. She told him, for instance, that grungers called torn jeans "wack slacks". An "uncool" person was a "lamestain". "Bound and gagged" meant that the grunger was staying home on a Friday or Saturday night, while "swingin' on the flippity-flop" meant that he or she was hanging out.

Assigned to report on the grunge movement in Seattle, a *New York Times* reporter eventually ran across the British magazine story in the course of his research, and naturally he too turned to Megan Jasper, grunge record producer, for expert knowledge. The result was a long, well-written, and colorfully descriptive article featuring the grunge movement and its counterculture habitués, published on November 15, 1992, in the new *Styles of the Times* section of the nation's newspaper of record. It included a short collateral article captioned "Lexicon of Grunge: Breaking the Code". Sure enough, there was the long list of grunge slang terms as Jasper had defined them for the reporter, including "harsh realm" (a bummer), "kickers" (heavy boots), "cob nobbler" (a loser), and "tom-tom club" (uncool outsiders).

The *New Republic* was the first to widely report the hoax two months later, after Jasper herself admitted it in an interview with the *Baffler*, a Chicago-based cultural magazine. The *Baffler* article, referring to the publisher of the *Times*, was titled "Harsh Realm, Mr. Sulzberger!" By then, the story of Jasper's masterpiece had become well known throughout the antic grunge movement in Seattle, where one local record company was reportedly selling T-shirts for $10 each signet with the words "Lamestain" and "Harsh Realm" on the front and a reprint of the entire Times sidebar on the back.

In 1982, a researcher named J. Barton Bowyer wrote a revealing book investigating the nature of fraud, deception, and cheating in many fields of endeavor in culture and society. The book, which possessed the dazzlingly elongated title *Cheating: Deception in War & Magic, Games & Sports, Sex & Religion, Business & Con Games, Politics & Snooping, Art & Science*, provided an interesting theoretical framework for examining how people have practiced fraud throughout history and how and why it succeeds. The study aspired to be comprehensive, involving players as distinct as Uri Geller, Adolf Hitler, Josef Stalin, David and Goliath, virgin prostitutes, the Trojan Horse, convicted pyramid planner, Al Capone, and General George Tecumseh Sherman, among multitudes of others, in its somewhat eccentric pages.

Bowyer divides cheating and deception into two categories, "Hiding the Real" and "Showing the False". Under "Hiding the Real", he describes techniques such as "Masking", "Repackaging", and "Dazzling"; 140 Fun House while "Showing the False" features methods such as "Mimicking", "Inventing", and "Decoying". The book argues that cheating and deception have long played a central

role in human experience and points out some of the historical ironies that have resulted, including the story about how one of history's most diabolical deceivers, Stalin, became one of its biggest dupes after making a covenant with Hitler. Its analysis of gambling and gaming offers timely context that helps explain, for example, the enormous popularity of televised poker tournaments in recent years on cable channels, in which such skills of deception are on riveting display. But the book offers surprisingly little analysis of journalism or the mass media, though many of the same factors seem relevant.

"Hiding the Real" and "Showing the False", and all the accompanying techniques Bowyer describes, are often front and center in U.S. popular culture and media, where hoaxes remain very much alive and at times exceptionally effective. Our culture seems saturated with them; as a society, we are in some ways more enchanted by the lie than by the truth because lying can be so much more entertaining. How else to explain the national publicity, cultural resonance, and millions of dollars in revenue lost by the Wendy's fast-food chain in 2005 after the devious hoax in which a woman claimed to have found a human finger in her bowl of chili? How else to explain the frenzy of media attention that same year devoted to the "Runaway Bride", a Georgia woman who disappeared for a week and then crafted an elaborate tale about being kidnapped and bundled off to New Mexico, when she was only trying to escape her impending wedding?

In movies, television, and radio, the hoax continues to enjoy a vigorous life. It has been a recurrent theme of Hollywood entertainment, from the days of *Meet John Doe* (1941), the classic Gary Cooper and Barbara Stanwyck film based on a reporter's hoax about a democrat hobo decrying social inequity during the Great Depression; and *Ace in the Hole* (1952), starring Kirk Douglas as an unethical New Mexico newspaper reporter whose grander ambitions lead him to concoct a news hoax that proves deadly. From Allen Funt's hoax-related Candid Camera programs of the 1960s to the modern age of MTV's Punk'd and other programs of its ilk, television producers have capitalized on the entertainment value of the lie and the hoax. Not long ago, the cable network Spike TV aired as one of its first original offerings a reality-show hoax featuring actor William Shatner as part of a Hollywood crew purportedly making a movie on location in the small rural town of Riverside, Iowa. The movie was a fiction; instead, the reality show, titled *Invasion Iowa*[2], aimed to ridicule the citizens of Riverside as it recorded the reactions of the "hayseeds" to the film crew and stars who suddenly had appeared in their midst and were overtly about to make their town famous.

In addition, there is the amazingly long-lived hoax that provides the premise of the splendidly singular *Da Ali G Show* on the Home Box Office channel. In this odd reality-based show, the incomparable British comedian Sacha Baron Cohen stars in three different roles, the main one that of a garish "hip-hop" journalist from London named Ali G. (He also starred in Borat, a 2006 feature film, as a vulgar journalist from Kazakhstan exploring the U.S.) Often wearing obese and yellow-tinted shades, a goatee, a peculiar-looking skull cap, and other dress that seems to blend baggy hip-hop with the working-class East End of London, Ali G travels around the United States promoting his fictional British news program and somehow manages to get on-air interviews with an array of leading American public figures in politics, business, entertainment, and news media. The show's "hook" is that these otherwise prudential and intelligent figures unfailingly take Cohen seriously in his guise as a foreign "reporter", no matter how wacky or incomprehensible his behavior is.

Television reporter Sam Donaldson, Andy Rooney of CBS's 60 Minutes, former secretary of state James Baker, former United Nations secretary general Boutros-Boutros Ghali, former member

of Congress Newt Gingrich, and a squad of southern evangelical (The Gospel, Evangelical church, The new church) church leaders—all took part in presumably serious sit-down interviews with the freaky Ali G in the 2004 season. During an interview about the war in Iraq with fiery archconservative television prattler and occasional presidential candidate Patrick Buchanan, Ali G kept referring to the Bush administration's failure to find "BLTs" on the ground in Iraq. Listening intently to the fake journalist as they conversed, Buchanan inexplicably used the same acronym (which stands for a bacon, lettuce, and tomato sandwich), referring to Saddam Hussein's use of "BLTs on the Kurds in the north" instead of using the correct acronym for weapons of mass destruction—WMDs.

The *Phil Hendrie Show* is similarly presupposed on a continuing hoax. Broadcast nationally on more than 150 stations each night, this radio talk show is hosted by the Los Angeles-based Hendrie, who is known as the "man of a thousand voices". Hendrie's voice characterizations include a wide range of fictional characters such as "Ted Bell", a rich restauranter with contempt for the problems of the less fortunate; "Steve Bosell", an argumentative complainer who frequently files lawsuits against neighbors, co-workers, and even his own family for perceived minuscule hurts; and "Doug Danger", a self-described "gay man and gay journalist" who finds homophobia in nearly everyone he meets.

Hendrie's "talk show"—which he describes as a send-up of the talk show genre that defines much of today's radio landscape—consists mainly of Hendrie as a supposedly objective public affairs interviewer questioning his imaginary "guest" of the night. He uses an in-studio microphone for his own host voice and a telephone microphone for the voice of his "guest", who thus seems to be on the phone with him. This acrobatic act works because Hendrie is competent at performing both ends of the question-and-answer talk show format, smoothly switching roles. As the objective moderator, Hendrie takes seriously the news topics his "guests" bring to the nightly discussion.

One night, the first hour of Hendrie's three-hour show featured "Chris Norton", an entrepreneur with a business called "Dream Date", which catered to "unattractive" college women who hadn't been invited to their proms. For a fee, Norton, a self-described "male model", could be their custodian to chaperone them. The second hour featured "Tony Neale", who offered a service called "White Eye for the Black Guy", which offered to teach black men how to navigate day-to-day society in a manner that was "less intimidating" to whites. Neale wanted to school black men about how to act on busy downtown sidewalks, in department stores, and at the bank, where he would teach them "how to write a check". Although the topics are decidedly provocative and outrageous, the show's real gag is provided by the ordinary listeners who call in from around the country with their opinions, which are often angry, emotional, and confrontational.

At times, Hendrie's show is original and inventive and provides a sharp satire of the general lunacy of many radio and television call-in talk shows. But it is also a disturbing program. Hendrie is shameless in his frequent use of racial and ethnic stereotyping in his voice depiction. Among the show's regular "visitors" are the barbaric Arab American "Raj Faneen", the lazy Hispanic welfare recipient "Dave Oliva", and the ignorant and crude African American woman "Clara Bingham". Hendrie stereotypes Jewish lawyers, Korean shop owners, Catholic priests, and others, exploiting, pandering to, and relentlessly reinforcing the most bigoted attitudes about race, religion, and ethnicity. Even for the listener who is in on the "joke", Hendrie's nightly hoax can be a depressing experience that is in some ways no less demeaning to minorities than racist comedy programs like

the *Amos 'n' Andy* radio show of the 1940s—an old-style minstrel show, laden with slanders like "rag-Fun House 143 head", "wop", and "jungle bunny", updated and made to order for America's airwaves in the new millennium.

(Adapted from *American Carnival: Journalism under Siege in an Age of New Media*, edited by Neil Henry)

Notes

① Skaggs

Skaggs is profiled in numerous newspaper and magazine articles; see, for example, Patty Hartigan, "Cyberlinks: Look Who's behind the Final Curtain", *Boston Globe*, June 2, 2000, p. C10. Skaggs keeps a list of his media scams, and corresponding press cites, at www.joeyskaggs.com.

② *Invasion Iowa*

It was a reality show airing in March 2005, and the hoax was covered in the media; see, for example, Pierre Amanda, "Iowa Town Readies for Iowa Invasion; Residents Are Willing to Laugh but Are Saving Final Judgment on the William Shatner-Led Hoax on Spike TV", *Des Moines Register*, Feb. 9, 2005, p. E1.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. Why do such harebrained notions of news still find credence in modern journalism? Explain it in your own words according to the passage.
2. Bowyer divides cheating and deception into two categories, "Hiding the Real" and "Showing the False". How does he distinguish the two categories?
3. What does the author think of Hendrie's show?
4. What do you think of the pranks and hoaxes?

IV. Make a choice that best completes each of the following sentences.

1. They ________________ a strategy to strip their taxable income to the lowest legal levels.

   A. mimic B. presuppose C. underscore D. concoct

2. The traditional designs have been replaced by much more ________________ colors.

   A. barmy B. converse C. garish D. convoluted

3. It was a tough course over a gradual ________________ before the big climb of Bluebell Hill.

A. cessation B. ascent C. altitude D. incursion

4. In this part of the Gulf of Mexico, the waters are incredibly productive, but most of the seafloor is ________________, a sort of watery desert.

A. barren B. crinkly C. evergreen D. supernatural

5. Far from the slush of Hollywood's romantic fifties films set on Balinese shores, this tropical island has a magical culture and scenery which ________________ all who visit.

A. enchant B. regurgitate C. sanctify D. synchronize

6. The ________________ struggle of the workers against unemployment and hunger in times of peace as in times of war makes it vital for them to organize for the overthrow of the capitalist system and for the establishment of the Socialist Commonwealth.

A. explicable B. relentless C. vulgar D. gullible

7. The line had powerful ________________: Clinton was digging very close to the heart of the national psyche, to the inchoate sense of loss that runs so hard and deep beneath the surface of the electorate this year.

A. crotchet B. resonance C. dynamite D. osmosis

8. But although Maxine Johnson of the Founders still had doubts, ________________ the deal with his easy and cheerful manner.

A. clenched B. elicited C. clinched D. ejaculated

9. Considering that the World Cup is looming, it will not ________________ the Brazil to spend the spring as a passenger.

A. necessitate B. mandate C. blockade D. behove

10. Retired Red Sox slugger David Ortiz defended a woman after a man ________________ her for dancing to loud music during a three-hour layover on an airplane.

A. beset B. berated C. perturbed D. wailed

V. Choose the word that best agrees with each group.

prudential	exemplify	inventive	wacky
ridicule	defraud	slander	masquerade

1. hoax, dupe ________________
2. deride, jeer ________________
3. cagey, cautious ________________
4. libel, defamation ________________
5. instantiate, typify ________________
6. sham, dissemblance ________________
7. imaginative, ingenious ________________
8. ludicrous, eccentric ________________

VI. Choose the person who organizes the following hoaxes based on the information provided in the text.

Joey Skaggs	Megan Jasper	Sacha Baron Cohen	Hendrie

1. The Final Curtain ______________
2. Dog Meat Soup ______________
3. Lexicon of the Grunge: Breaking the Code ______________
4. Cathouse for Dogs ______________
5. Da Ali G Show ______________
6. The Fat Squad ______________
7. Phil Hendrie Show ______________
8. Gypsies Against Stereotypical Propaganda ______________

VII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. Joey Skaggs has organized numerous successful media pranks and hoaxes. He has used "Joe Bones", "Kim Yung Soo", and "Tony Neale" as aliases.
2. A new kind of vocabulary or code is regularly used by Seattle grungers, which only they understood.
3. Hendrie is known as the "man of thousand voices". His voice characterizations include "Ted Bell", "Steve Bosell" and "Doug Danger".
4. *The New Republic* was the first to widely report the hoax, then Jasper herself admitted it in an interview with the *Baffler*.
5. A revealing book, written by J. Barton Bowyer, investigates the nature of fraud, deception, and cheating in the fields of journalism and mass media.

VIII. Label each of the following statements F for fact, O for opinion, or B for a blend of both.

1. While Burdick, Kujau, and their ilk clearly had profit in mind, other hoaxers seem to revel more in the simple celebrity they gain by causing mischief and mayhem in the news media.
2. "Hiding the Real" and "Showing the False", and all the accompanying techniques Bowyer describes, are often front and center in U.S. popular culture and media, where hoaxes remain very much alive and at times exceptionally effective.
3. From Allen Funt's hoax-related Candid Camera programs of the 1960s to the modern age of MTV's Punk'd and other programs of its ilk, television producers have capitalized on the entertainment value of the lie and the hoax.
4. Hendrie's "talk show"—which he describes as a send-up of the talk show genre that defines much of today's radio landscape—consists mainly of Hendrie as a supposedly objective public

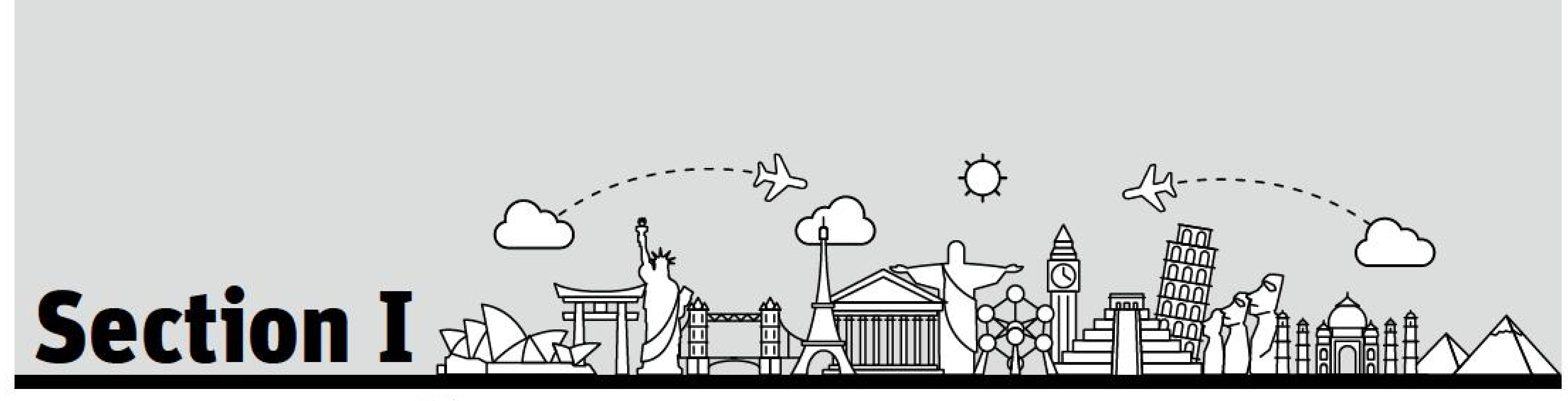
affairs interviewer questioning his imaginary "guest" of the night.

5. Our culture seems saturated with them; as a society, we are in some ways more enchanted by the lie than by the truth because lying can be so much more entertaining.

IX. In our country, hoax also enjoys a vigorous life in movies, television and radio programs. How does the hoax influence our culture and society? According to the passage and your own experience, write a passage to express your opinion.



Unit 6
Globalization



Section I

Focus on Idioms

Sooner or later all English students will learn idioms because English uses so many idiomatic expressions that it is truly impossible to learn English without learning at least a few, but these figures of speech and colloquialisms may be hard for some English as a Second Language (ESL) learners to immediately grasp, especially because they often rely on cultural norms in English-speaking countries to provide meaning for their use. In any case, ESL learners should employ the use of context clues to attempt to understand what someone might mean when they say "I just killed two birds with one stone by uncovering that video of both of them at the scene of the crime," which means achieving two objectives with one effort.

An idiom is a combination of words that has a figurative meaning, due to its common usage. An idiom's figurative meaning is separate from the literal meaning or definition of the words of which it is made. Idioms are numerous and they can be found everywhere, in books, newspapers, magazines, radio, televisions and in conversations and in all languages around the world. Idioms are usually presumed to be figures of speech contradicting the principle of composition. These tricky figures of speech originate from older usages where the literal meaning of the words is somewhat different than what they suggest. Idioms are also effective in replacing a literal word or expression and there are times when they describe a word with its complete shades of meaning.

Idioms make it very complicated to learn a new language because this type of jargon varies among select groups of people and speak different dialects. In Norway, the phrase "walking around hot porridge" is an idiom which means "not getting to the point", however in the United States a person would say, "beating around the bush". Both idioms mean the same thing even though they are worded differently.

Context clues and weird expressions

Oftentimes a simple English to Spanish translation of an idiom will not make immediate sense because of the multitude of words and connotations the English language has to describe our everyday world, meaning that some of the actual intentions of the words might get lost in translation. On the other hand, some things just don't make sense taken out of the cultural context—especially considering many popular American English idioms have dubious and untraceable origins, meaning oftentimes English speakers say them without knowing why or from where they came into existence.

Take for instance, the idiom "I feel under the weather", which translates in Spanish to "*Sentir un poco en el tiempo*". While the words may make sense on their own in Spanish, being "under weather" would probably entail getting wet in Spain, but it implies feeling sick in America. If, though, the following sentence was something like "I have a fever and haven't been able to get out of bed all day," the reader would understand being "under the weather" means to not be feeling well.

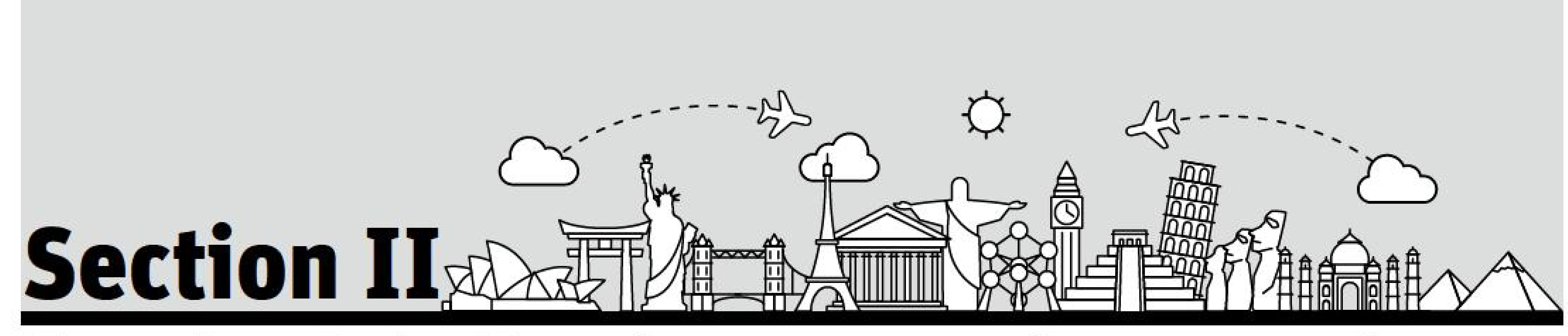
For more specific in-context examples, check out "Party Animal", "John's Keys to Success", "An Unpleasant Colleague", and "My Successful Friend"—which are all full of beautifully expressed idioms in easy-to-understand contexts.

Idioms and expressions with specific words and verbs

There are certain nouns and verbs that are used in a number of idioms and expressions; these idioms are said to collocate with a specific word such as "put" in "put a cork in it", or "all" in "all in a day's work". These general nouns are used repeatedly in English, and in the idioms are used to represent a commonality shared between multiple subjects. Like, "around", "come", "put", "get", "work", "all", and "as... as" are all commonly used words associated with idioms, though the full list is fairly extensive.

Similarly, action verbs are also often used in idiomatic expressions wherein the verb carries with it a certain universality to the action—such as walking, running, or existing. The most common verb that's used in American idioms are forms of the verb "to be".

(Adapted from *English Idioms and Expressions: Resources for English as a Second Language Learners*, edited by Kenneth Beare)



Section II

Text A: Globalization, Sovereignty, and Governance

Part 1 Power of Words

Core Words

① **aboriginal** [æbə'rɪdʒɪn(ə)l] ***adj.***

connected with the people or animals that have existed in a place or country for the earliest times

word family aborigine

related phrase aboriginal people

Example 1 He has lived among the aboriginal inhabitants for a few years.

Example 2 In Tasmania aboriginal hunters led a nomadic life to take advantage of the seasonal food supply in different regions.

② **afflict** [ə'flɪkt] ***vt.*** **(afflicted/afflicted/afflicting)**

to cause pain or suffering to

synonym harry; agonize

word family afflictive; affliction

related phrase be afflicted with/by something

Example 1 Many are afflicted by alcoholism, drug addiction, and depression.

Example 2 There are two main problems which afflict people with hearing impairments.

③ **brood** [bru:d] ***vt.*** **(brooded/brooded/brooding)**

to keep thinking about something that you are worried or upset about; If a bird broods, it sits on its eggs to make the young birds break out.

synonym dwell on

word family brooding; broody

related phrase brood over; brood about; brood on

Example 1 You can't spend all your time at home brooding about the way he treated you.

Example 2 The divorce still feels painful, so I try not to brood on it too much.

④ **interdependence** [ˌɪntədɪ'pend(ə)ns] ***n.***

the condition of a group of people or things that all depend on each other

antonym independence

word family interdepend; interdependent; interdependency

Example 1 I believe the world will continue its forward march from isolation to interdependence to cooperation because there is no other choice.

Example 2 Connectedness and interdependence within a global community can be a force for good.

⑤ **dynamic** [daɪ'næmɪk] ***adj./n.***

(technical) full of energy and new ideas, and determined to succeed; continuously moving or changing; relating to a force or power that causes movement

synonym energetic; vibrant; vigorous; vital

antonym inactive; lifeless

word family dynamical; dynamics; dynamism; dynamically

related phrase dynamic system; dynamic model

Example 1 What this country needs is dynamic and inspiring leadership!

Example 2 Feminism is seen as a dynamic of social change.

⑥ **fret** [fret] ***vt./vi.*** **(fretted/fretted/fretting)**

to worry about something, *especially when* there is no need

synonym worry; trouble; bother

word family fretful; fretted; fretfulness

related phrase fret over

Example 1 Jolie spent her days fretting about boys and clothes.

Example 2 Don't fret—everything will be all right.

⑦ **mistrust** [mɪs'trʌst] ***n./vi./vt.*** **(mistrusted/mistrusted/mistrusting)**

the feeling that you cannot trust someone, especially because you think they may *treat* you *unfairly or dishonestly; to not trust someone, especially because you think they may treat you unfairly or dishonestly*

synonym suspicion; distrust

antonym trust

word family mistrustful

related phrase mistrust of

Example 1 She showed a great mistrust of doctors.

Example 2 He had a deep mistrust of the legal profession.

⑧ **persevere** [pɜːsɪ'vɪə] ***vi.*** **(persevered/persevered/persevering)**

to continue trying to do something in a very determined way in *spite* of *difficulties—use this to show approval*

synonym continue; persist; stick; insist

word family persevering; perseverance; perseveration

related phrase persevere with; persevere in

Example 1 He persevered with his task until he had succeeded in collecting an armful of firewood.

Example 2 She had persevered in her claim for compensation.

⑨ **quicken** ['kwɪk(ə)n] ***vi./vt.*** **(quickened/quickened/quickening)**

(written) to become quicker or make something quicker; (formal) If a feeling quickens, or if something quickens it, it becomes stronger or more active.

synonym hasten; accelerate; expedite

antonym slow down; decelerate

word family quick; quickening; quickly

related phrase quicken one's pace; quicken up

Example 1 Ray glanced at his watch and quickened his pace.

Example 2 This policy served only to quicken anti-government feeling.

⑩ **turbulent** ['tɜːbjələnt] ***adj.***

A turbulent situation or period of time is one in which there are a lot of sudden changes.

synonym angry; chaotic; troubled; confused

word family turbulence; turbulently

related phrase turbulent flow; turbulent current

Example 1 The upshot is that small areas of the boundary layer are turbulent.

Example 2 Jason grew up in the South during the turbulent years of the 1960s.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

autonomy galore ideology interlink Malaysia
multinational pragmatic Somalia sovereignty template
vanguard

Part 2 Text

Globalization, Sovereignty, and Governance

Globalization: Hopes and warnings

Jacques Delors looked gaped. A statesman of skilled sophistication, he seemed nonetheless mistrustful when he was asked one day in Montréal if sovereignists were not "in the vanguard" of global change—invited, in other words, to identify Québec's separatists with the progress of history. As president still of the European Commission, one of the architects of Europe's own integration, Delors managed a response to the effect that sovereignty as once understood was now an abstraction of doubtful relevance. It was a brief exchange but telling, because it spoke directly to the turbulence of a world tensed between globalism and localism, and to the clutter and frustrations of predominance everywhere.

That dangerous turmoil is plain to see, evident in the everyday difficulties and frequent failures of governments. Economic insecurity, polluted environments, the restless loyalties of the young, brooding conflicts of tribe and territory: All confound the capacity even of the most powerful state to govern alone, even in its own country. Not only do states strain to cope with the forces of globalization, they cannot even resolve many of their own troubles at home.

In truth, the character of the state itself is in doubt—its capacity challenged, its legitimacy contested. Again the evidence is familiar: Huge multinational corporations, nongovernmental organizations, intergovernmental organizations, global media and multitudes of others, all lay claim to authority that states once called their own. And failures are whittling. If people come to believe that states cannot improve economies or supply adequate schooling or administer justice, they will assign their loyalties (and their resources) elsewhere—inward to local institutions and movements, or outward to transnational alternatives. When that happens, state capacity is again diminished, legitimacy is lost, and power seeps away.

But even as the state is disparaged and weakened, it is reinforced simultaneously with new powers and higher expectations. Internally, fear of globalization's powerful effects drives people to the refuge and reassurance of the institutions they know—to shelter their cultures, to protect their economies, or simply to have a say in their increasingly uncertain futures. Externally, the state is strengthened as governments collaborate to extend their influence across frontiers and around the world. Even as countries undergo domestic division, they connect with each other more closely in transborder communities of shared endeavor. The eradication of a terrible disease by a United Nations vaccination program, the moderation of a currency crisis by the (just-in-time) intervention of central bankers, a new treaty to conserve international waters fisheries—these are all actions of states, expressions of state sovereignty, facilitated by globalization.

What becomes more obvious, however, is the troubling mismatch between the institutional capacities and customs of governance and the problems that need solving. We are simply not organized well to manage our affairs. This is why the dynamics of globalization inspire such dread and resistance, whether among Swiss farmers afraid for their livelihoods, or suddenly unemployed South Koreans, aboriginal peoples persevering in defense of their cultures, or worried Illinois teachers with pensions invested in teetering Asian securities.

It is an irony, moreover, that the autonomy and capacity of states have come to be doubted just

when most of the world's people for the first time live in democracies (generously defined). After surviving the long progress to democratic government, men and women have won a disturbingly ambiguous prize: Responsible government, yes, but responsible for what? Capable of what? If there is a power shift that now abhors the state, what is the remaining significance of democratic government? Can states any longer govern? Can globalization be democratized?

These questions form the subject of this report. We explore the dynamics of globalization, and discuss what makes today's globalization different from earlier kinds. We test the prevailing wisdom about sovereignty and state capacity (and sort out the phoney). We consider whether sovereignty itself is an impediment or a requirement to security and prosperity. And, in three urgent areas ripe for progress (preventing deadly conflict, providing opportunities for the young, and managing the many harms of climate change), we advance plans of action by which states, with others in the global community, can govern successfully in the future. The message here is meant to give both hope and warning. Globalization opens great possibilities of prosperity, security, and human well-being, but only if we construct new ways of governance.

This is why the opening of the new millennium, for some just a mark on Christendom's calendar, can be seized as an opportunity for all. The Millennium Assembly, convened at the United Nations in the fall of 2000, can itself constitute an exercise in good governance—in which "We, the peoples of the United Nations," through our governments and in the quickening activities of civil society, adopt pragmatic and collaborative reforms. If we are to reconstruct the ways we govern ourselves, the UN is the necessary and fitting place to start.

Sovereignty and globalization: Government in a state of confusion

Globalization has already inspired an immense and expanding literature, some of it useful. Our purpose is not to enlarge it; we advance no Theory of Everything, no bold prediction. Instead, the attempt here is to detect connections between globalization and failures of governance, and then to suggest possible courses of action, by governments and others, on some specific and pressing issues.

A new kind of global community is forming, making the present and future different from the past. The facts of interlink are well known and unavoidable, in the statistics of trade and investment, in the diffusion of conflict from country to country, in the shared vulnerability to poisoned air or encroaching drought—and in the fearful animosity of culture and commerce, identity and technology, democracy and the market. At war or peace, we are more neighbors than ever, like it or not.

Granted, countries and cultures have always affected one another, not least by trade and invasion. But the character of the present globalization is different, in kind and in degree. The connections and their effects between states and between people are not only more numerous but also transforming. They change the ways we live, the ways we will have to govern. To begin to see the transformations, look at the apparent paradox. Set against the disrupting forces of globalization are the equally turbulent features of fragmentation: Breakaway and partitions, the fretted cleavages of generation, ethnicity and aspiration, and the sense even in the rich democracies of alienation, disparity, and inequity. At the same time that cultural connection and technology (especially cheap, fast communications and travel) draw people together across boundaries, new definitions of identity and interest drive people apart within borders.

How to accommodate these seemingly contrary tendencies? In fact, they are two sides of the same phenomenon. Fragmentation and integration are one: "Fragmegration" in the apt if inharmonious invention of political scientist James Rosenau. Basque separatists try to make common cause with Scottish Nationalists. Malaysian teenagers feel more in common with Swedes their age (fellow citizens of Nintendo Land) than with their own Malaysian parents. Environmental movements arise locally, but can act globally in coalition with like-minded NGOs and foreign governments anywhere on the planet—all exchanging email intimacies of common strategy and shared values.

Nowhere is the tension between globalism and localism felt more sorely than in the passionate struggles of culture. By the mid-1990s, Benjamin Barber had found the sense of it in his *Jihad vs. McWorld*: "Caught between Babel and Disneyland, the planet is falling suddenly apart and coming reluctantly together at the very same moment." To which Barber added a second insight: In the realm of culture, "globalism" to most people usually means "Americanism". "Its template is American" as Barber put it. "Its goods are as much images as materièl, an aesthetic as well as a production line. It's about culture as commodity, clothing as ideology." And for many outside the United States, the dynamic of cultural globalism is not a benign competition for market share. It is a struggle between predator and prey, dominance and diversity.

Three crucial issues of globalization

1) Interests

Globalization is sometimes about immutable nature—a tragic earthquake in Turkey that compels worldwide sympathy and attracts an international response. More often, globalization is about actions and behaviors more or less deliberately arrived at. Interests, more than chance or nature, propel much of globalization's dynamics. Nike organizes the global manufacture and marketing of shoes to achieve corporate objectives. Governments deregulate markets, float exchange rates and otherwise yield control to global markets to achieve (successfully or not) their economic objectives. The Hollywood entertainment industry—the largest export industry in the United States—attacks the defenses of cultural protectionism wherever it encounters them, generally with the supporting fire of U.S. government trade authorities. The NGOs that exploited the Internet so famously to forge coalitions with governments for the landmines treaty were globalizing just as avidly as Burger King or Mitsubishi. The NGOs that rallied against the OECD's aborted Multilateral Agreement on Investment, the MAI, exploited globalism even as they condemned it.

Of course, the East India Company of the 17th century was also a powerful globalist in pursuit of interests. But that was different. Technologies of production and transportation, and especially of communication, endow General Motors (or organizers of Internet rock concerts) with a global reach and effect unimaginable in earlier eras.

This is not to say that the consequences of globalization are always intended by these diligent globalizers. (The global auto industry no more intends global warming than it intends traffic jams.) It only asserts the obvious but commanding fact: Many of the most significant forces of globalization are driven by powerfully motivated interests—both private and public—which any practical attempt at governance will have to acknowledge.

2) Equity

Globalization has carried with it a remarkably uneven distribution of costs and benefits. The result, for the most part, has been to exacerbate inequalities of wealth, consumption, and power within and between countries. It may be a truism that globalization implies interdependence, in the sense that what happens in one country is influenced by what happens in another. But the interdependence is dramatically asymmetric: Some are more vulnerable than others. And while some prosper by globalization, many others suffer from it. The bloomers embrace globalization and speed it along. But among the losers, and those who fear to lose, globalization generates opposition and despair.

More than 80 countries have per person incomes lower now than a decade or more ago; the gap between the rich countries and the poor grows worse. The income ratio between the fifth of the world's people in the richest countries and the fifth in the poorest was 30 to 1 in 1960, and 60 to 1 in 1990; by 1997, it had grown to 74 to 1. Far from financing a convergence of fortunes between rich and poor people, globalization has coincided with a decade of increasing concentration of income, wealth, and control over resources. OECD countries, with 19 percent of the global population, account for 71 percent of world trade, 58 percent of foreign direct investment, and (another index of present and future wealth) 91 percent of all Internet users. Such growing disparities, with the social upheavals and dissatisfactions they represent, impose real demands on governance—demands that more and more governments are unable to answer in the traditional methods that governments use.

Inequalities have always been with us. What mystifies the traditional methods of government is that the disparities now afflict far more people. Thanks to the proliferation of media, the disparities are more visible and more popularly understood; thanks to democracy, they are more effectively complained about.

3) Governance

It is simple-minded to cast globalization just as the enemy of the state. Rather, as we have seen, the forces of globalization tend simultaneously to break down states and to build them up. Globalization can undermine a state's capacity and lawfulness; it can also impart new capacity to a state and ascribe to it new purpose, new popular expectation. Test that claim with examples. In catastrophic cases of state failure (Somalia, Haiti, Sierra Leone, the former Yugoslavia), it is to states we turn for remedies—intervention, aid, the rebuilding of social peace, development. To the state-protecting norm of noninterference is joined a state-strengthening norm (still evolving) of humanitarian intervention abroad. In fact, the developing norm of humanitarian intervention can strengthen states in two ways. It legalizes the exercise of a state's power beyond its borders and, in the territory where intervention occurs (when it is done right), it can strengthen the state with improved governance.

Similarly, various threats of environmental destruction have generated a responsive development of nongovernmental and intergovernmental organizations and regimes. A diminution of the state? No. It is the state to which NGOs and others turn for political decision, rule enforcement, and improving action. State responses are frequently insufficient; we address some of these failures below. The point again is that in some respects the expectations for state action are getting higher, not lower, and the legitimacy of a state acting outside its own territory is not always

mitigating, but sometimes expanding.

Shared failures, shared goods

So, if the state remains at the center of governance in the world, what has changed? In a word, everything. Never have so many different nonstate actors competed for the authority and influence that once belonged to states alone. We speak not just of the big corporations, several of which now collect more revenues in a year than most member countries of the UN. The powerful new nonstates include NGOs, intergovernmental organizations, social movements, civil society in its many combinations (and definitions), policy networks, issue networks, and communities of experts of every calling and testimonials. All now populate the noisy town square of world politics. They align and readjust in fluid alliances of interest and opportunity—electronic coalitions affecting lives and influencing governments in endlessly new and startling ways. This complicated manifoldness of actors, and their ever-changing associations, are what characterize governance in the present era.

One of the chief characteristics of these globalizing dynamics is that they overwhelm the attempts of states to manage globalization alone or control its effects. Examples galore in economics, in the prevention of conflict, in the protection and restoration of the environment. Even in the smallest details of domestic legislation and regulation, every state is now constrained by international norms, law, political obligation, and opinions in world markets. (To raise a government's revenues, for example, or to propose a government expenditure, is first to judge the tolerance of the global bond market and the mood swings of currency traders.) Meanwhile, the transcending, multinational issues of peace, development, and the preservation of the planet defy resolution by states applying old rules and old tools in old institutions.

(By Gordon Smith & Moisés Naím)

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What is the impact of globalization on the character of the state?
2. Why do the dynamics of globalization inspire dread and resistance?
3. What is the difference about the character of the present globalization?
4. The passage uses a lot of parallelism. Identify three examples and then explain their functions in the passage.
5. How do you understand to Benjamin Barber's opinion, that is, "In the realm of culture, 'globalism' to most people usually means 'Americanism'."? Do you agree with him?

IV. Match the words in the box with their definitions.

aborigine	antagonist	chaplain	gape	ideology
judiciary	persevere	revulsion	sovereignty	template

1. ____________ a member of a race of people who were the original people living in a country
2. ____________ the state of being a country with freedom to govern itself
3. ____________ a set of ideas that an economic or political system is based on
4. ____________ a shape cut out of a hard material, used as a model for producing exactly the same shape many times in another material
5. ____________ to stare at sb./sth. with your mouth open because you are shocked or surprised
6. ____________ a strong feeling of disagreement or horror
7. ____________ the judges of a country or a state, when they are considered as a group
8. ____________ to continue trying to do or achieve sth. despite difficulties
9. ____________ a priest or other Christian minister who is responsible for the religious needs of people in a prison, hospital, etc. or in the armed forces
10. ____________ a person who strongly opposes somebody/something

V. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. disparage, belittle ____________
2. benign, malignant ____________
3. quicken, expedite ____________
4. avid, listless ____________
5. proliferate, propagate ____________
6. teeter, waddle ____________
7. whittle, augment ____________
8. abhor, repel ____________
9. transcend, transgress ____________
10. intermittent, incessant ____________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

afflict	ascribe	captivate	commandeer	confide
disparity	impede	multinational	quicken	vanguard

1. Kerry was on his older bike, riding between Ronny Takin and Alistair in the ____________ of a flock of other boys.
2. The ____________ in the rates of unemployment between socio-economic groups widen

during period of high unemployment.

3. This review is intended to serve essentially as a background to how science and technology can ________________ or promote development.
4. He ________________ his pace to try and intercept her but the crowds on the pavement and the traffic on the street intervened.
5. We are engaged in getting rid of chronic poverty, ignorance and disease, which still ________________ millions and millions of our people.
6. We could ________________ these setbacks to the fact that our regime is young, or make other excuses.
7. They were ________________ by the beautiful village, played croquet on the lawn and altogether had a delightful time.
8. An impatient mob broke down the doors, took possession of the station, and ________________ the trains without their fares.
9. A week later a still very much astonished Rosemary had ________________ to Leith that she was indeed in love with Travis.
10. ________________ companies have often been accused of employing cheap labor in developing countries.

VII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

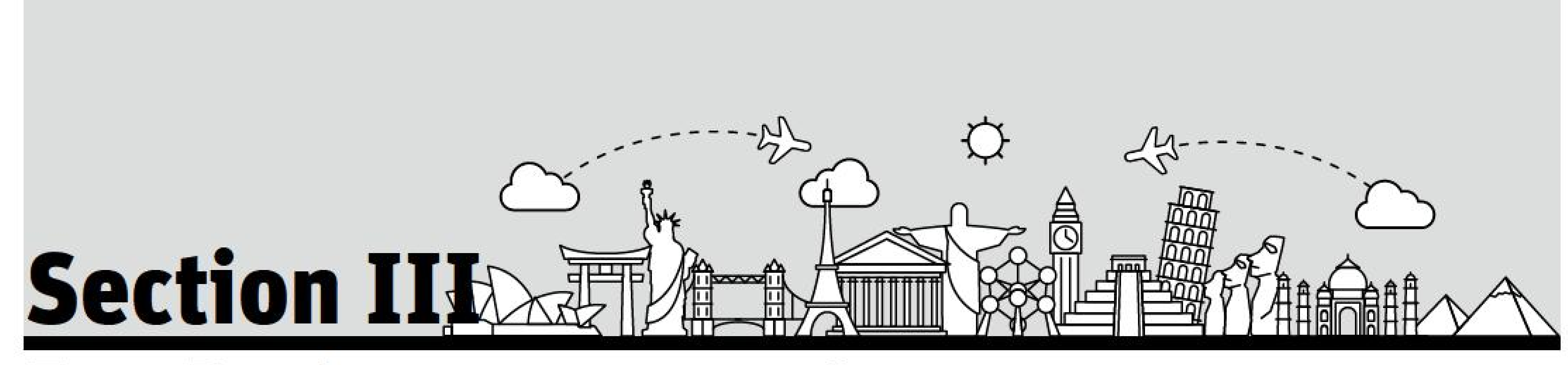
1. Not all consequences of globalization are always intended by globalizers, such as global warming and traffic jams.
2. Although globalization widens the gap in economy between developed and developing countries, all countries involved in globalization have been getting, more or less, benefit from it.
3. Faced with growing disparities, new method may be adopted by more governments to solve social problems.
4. Globalizing dynamics has replaced states to manage globalization alone or control its effects.
5. The author represents three crucial issues of globalization, which involves interests, equity, and governance. Among three issues, governance drives globalization moving forward.

VIII. Translate the following sentences into Chinese.

1. Internally, fear of globalization's powerful effects drives people to the refuge and reassurance of the institutions they know—to shelter their cultures, to protect their economies, or simply to have a say in their increasingly uncertain futures.
2. The eradication of a terrible disease by a United Nations vaccination program, the moderation of a currency crisis by the (just-in-time) intervention of central bankers, a new treaty to conserve high-seas fisheries—these are all actions of states, expressions of state sovereignty, facilitated by globalization.

3. At the same time that cultural affinities and technology (especially cheap, fast communications and travel) draw people together across boundaries, new definitions of identity and interest drive people apart within borders.
4. It is simple-minded to cast globalization just as the enemy of the state. Rather, as we have seen, the forces of globalization tend simultaneously to break down states and to build them up.
5. They align and realign in fluid alliances of interest and opportunity—electronic coalitions affecting lives and influencing governments in endlessly new and startling ways.

IX. Globalization has had a strong impact on the world. One issue of globalization is cultural borrowing or adaption. Consider your opinion about the impact of globalization on culture. Then write an essay supporting your position and using examples.



Section III

Text B: The Emergence of a European Economy, Tenth Through Thirteenth Centuries

Part 1 Power of Words

Core Words

① **aristocracy** [ˌærɪ'stɒkrəsɪ] ***n.*** **(*pl.* aristocracies)**

a privileged class holding hereditary titles

synonym	nobility; gentry
antonym	civilian
word family	aristocrat; aristocratic; aristocratically
related phrase	feudal aristocracy; natural aristocracy

Example 1 I call them China's "New Aristocracy".

Example 2 Based on it, the aristocracy circumstance in Qin was analyzed.

② **barter** ['bɑːtə] ***n./vi./vt.***

a system of exchanging goods and services for other goods and services rather than using money; goods or services that are exchanged by bartering; to exchange goods, work, or services for other goods or services rather than for money

synonym	vendition; bargain
word family	barterer
related phrase	barter (with somebody) for something; barter something for something

Example 1 They have been bartering wheat for cotton and timber.

Example 2 Barter is a very inefficient means of organizing transacticons.

③ **consequential** [kɒnsɪ'kwenʃ(ə)l] ***adj.***

happening as a direct result of a particular event or situation; important

synonym	significant
antonym	inconsequential
word family	consequent; consequently; consequentially; consequence
related phrase	consequential loss; consequential damages

Example 1 The equally consequential part of this dispute is how long does this production last.

Example 2 Rohde is one of the most brilliant and consequential journalists of his generation.

④ **contraction** [kən'trækʃ(ə)n] ***n.***

a very strong and painful movement of a muscle, especially the muscles around the womb during birth; the process of becoming smaller or narrower; a shorter form of a word or words

synonym shrinkage; reduction; abbreviation

antonym expansion; extension

word family contract; contractility

related phrase muscle contraction; economic contraction

Example 1 Mary had started contractions, which were occurring every five minutes.

Example 2 The contraction in the economy raised fears that the U.K. may slip back into recession.

⑤ **decentralize** [diː'sentrə'laɪz] ***vi./vt.*** **(decentralized/decentralized/decentralizing)**

to move parts of a government, organization, etc. from a central place to several different smaller ones

synonym evacuate

antonym centralize

word family decentralized; decentralization

Example 1 Many firms are decentralizing their operations.

Example 2 New technology allows companies to decentralize, contract out and break up large factories which have unionized workforces.

⑥ **disobedient** [dɪsə'biːdɪənt] ***adj.***

refusing or neglecting to obey

synonym unruly; contumacious

antonym obedient; compliant

word family disobedience

Example 1 He is a pleasant child, but often rowdy, disobedient and rough with others.

Example 2 Her tone was that of a parent to a disobedient child.

⑦ **forerunner** ['fɔːrʌnə] ***n.***

If you describe a person or thing as the forerunner of someone or something similar, you mean they existed before them and either influenced their development or were a sign of what was going to happen.

synonym predecessor; ancestor; precursor; harbinger

antonym descendant

related phrase forerunner of

Example 1 Babbage's engine was the forerunner of the modern computer.

Example 2 Hansen played in the American Basketball League, a forerunner of the NBA.

⑧ lull [lʌl] *n./vi./vt.*

a short period of time when there is less activity or less noise than usual; to make someone feel calm or as if they want to sleep; to make someone feel safe and confident so that they are completely surprised when something bad happens

synonym pause; calm; silence

related phrase lull somebody into (doing) something

Example 1 The soft music lulled me to sleep.

Example 2 The police lulled me into believing that they did not suspect us.

⑨ oriental [ɔːrɪ'entl] *n./adj.*

a word for someone from the East or Southest Asia; relating to or from the East or Southest Asia

synonym eastern

word family orient; orientate; orientation;

related phrase oriental art; oriental religions; Oriental Pearl

Example 1 There were oriental carpets on the floors.

Example 2 China is an old oriental country.

⑩ regression [rɪ'greʃ(ə)n] *n.*

an abnormal state in which development has stopped prematurely; returning to a former state

synonym reversion; recession

antonym progress; advance

word family regress; regressive

Example 1 The oil price increase sent Europe into deep regression.

Example 2 The economic regression eneded a few months later and GDP has expanded ever since.

⑪ setback ['setbæk] *n.*

a problem that delays or prevents progress, or makes things worse than they were

synonym frustration; clawback

related phrase suffer a setback; major setback; severe setback

Example 1 Losing our key player would be a major setback for the team.

Example 2 Manning suffered a setback in his battle against alcoholism.

⑫ **tract** [trækt] ***n.***

a large area of land; (formal) a short piece of writing, especially about a moral or religious subject

synonym belt; terrain

Example 1 Vast tracts of Brazilian rain forest continue to be cut down every year.

Example 2 There are large tracts of vacant land near the river, which could be used for farming.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

Baltic	bazaar	lagoon	landowner
sickle	Syria		

Part 2 Text

The Emergence of a European Economy, Tenth Through Thirteenth Centuries

The Heritage from the "Dark Ages"

The abolition of the western Roman Empire[1] in 476 and its replacement by the alleged barbaric kingdoms had no serious economic significance. The economy of late ancientness survived, but it was an exhausted, degenerate economy; its decline, which had started during the great crisis of the third century[2], continued—and may have worsened. Population had been falling since the third century due to invasions, insecurity, and heavy taxation, and because the Roman view of marriage worked in favor of low natality. The immigration of the so-called cavemen—about one million of them—who settled within the empire had no consequential positive impact. The fall in population was dramatically aggravated by successive outbreaks of plague, which came from the east and raged from the 540 to 614, especially in southern Europe. Italy, the heart of the former Roman civilization, was struck while it was also suffering badly from the last Germanic invasion—by the Lombards, who destroyed the old elites. The plague hit hard in the Byzantine Empire[3] as well. These two regions, which had resisted economic regression, were together the worst struck by the plague. The population of Europe (west of the Urals) in c. 200 has been estimated at 36 million; by 600, it had fallen to 26 million; another estimate (excluding "Russia") gives a more drastic fall, from 44 to 22 million. Moreover, evidence from contemporary skeletons reveals a poor state of health, chronic dystrophy, and high children's mortality.

As a consequence, cultivated areas contracted, and wilderness, especially forests, expanded. Scattered human communities lived in isolated clearings, practicing subsistence agriculture. In the parts of Europe that had not belonged to the Roman Empire, population density was very low and agriculture was primitive, mainly based on pristine techniques. This low level of population and of material culture prevailed in Scandinavia; in the areas east of the Elbe, which were mainly inhabited by Slavic people; and in the Balkans, which Slavs occupied almost entirely in the seventh century (in the steppes of southern Russia there were Ural-Altaic nomads, who lived from stock raising).

In those vast areas—many of which had been devastated by successive invasions—the mode of life was simple, based on the tribe and the kinship group. The basic units were hamlets, where a small number of families lived and, often, farmed the land collectively; not fully sedentary, they moved their habitat from time to time.

Even in the west, there was a regression in technology (with some exceptions, as Germanic peoples were better than the Romans at working iron): A number of skills were lost, the production and trade of handicrafts (mostly made in rural estates' workshops) fell, and the whole way of life was reduced to a lower plane. The most advanced sectors of the economy disappeared, including banking, which had been fairly developed in the Greco-Roman world. The ruling aristocracy was uncultured, disobedient, violent. The use of writing became increasingly rare. Ignorance, barbarity, and brutality prevailed, particularly in the Frankish kingdom (France plus parts of Germany), which was the largest in western Europe. The Christian west was backward and poor relative to the Byzantine Empire and the Muslim world (not to mention the distant civilizations of India and China)—and it was to remain so for centuries. Indeed, Paul Bairoch (1997) has written that, up to the fifteenth century, what was essential in world history was happening in Asia. Europe, certainly, was on the periphery of the civilized world and of a world trade system centered in Asia. The Byzantine Empire, although attacked by many enemies and restricted in the seventh century to Asia Minor, the southern Balkans, Greece, and southern Italy (which had been reconquered/reseize in the sixth century), retained an active and relatively sophisticated economy, with luxury industries, much trade, and large towns. Constantinople and Córdoba (the latter in Muslim Spain) were by far the largest cities in Europe. In the former western empire, on the other hand, urban life had greatly deteriorated. Though most Roman cities had survived, particularly those with bishops' sees, they had greatly dwindled in size and population and, behind their walls, did not have much economic function; rich landowners had deserted them to live on their estates.[4] By 600, the population of Rome, once at least half a million, had fallen to 50,000. On the northern fringe of the empire and in the Balkans, urban life had been destroyed, and non-Roman Europe did not have any proper cities before it was Christianized.

The status of trade—especially long-distance trade—has been a matter of scholarly controversy. According to Henri Pirenne, relations between western Europe, on one hand, and Byzantium and the eastern Mediterranean, on the other, had been fairly well maintained up to the Arab conquests and invasions of the sixth and seventh centuries, which interrupted Christian maritime trade and therefore brought about a definite rupture between ancient and medieval Europe. Actually, long-distance trade between East and West had been declining before the Muslim invasions, and the latter did not destroy it altogether, as ascendancy at sea belonged to the Byzantines and not to the Arabs. Nonetheless, trade became more insecure; moreover, Byzantium tried for fiscal reasons to restrict it to ports it controlled in southern Italy, while, as mentioned above, southern Europe suffered much from plagues and other disasters, and western Europe was very poor. What trade there was consisted of small quantities of luxury goods—mostly spices and silk fabrics from the East and even the Far East (they had come through central Asia or the Persian Gulf and Iraq)—carried mainly by Jewish and Syrian merchants. But references to those merchants disappear after the sixth century. By 670–680, there were signs of trade contraction: Parchment replaced papyrus (from Egypt) at the chancellery (secretary, embassy) of Frankish kings; and in northern countries, wax candles replaced oil lamps for lighting churches. On the other hand, from the late sixth century,

Byzantine handicrafts penetrated in eastern Europe as far as the Baltic coast in return for slaves, furs, and honey.

After this long depression, which denoted a break between antiquity and the Middle Ages, and a nadir, possibly c. 600, there was from the seventh century onward a recovery, as a new economy began to emerge. Change became more pronounced in the eighth century, when the Carolingian kings established a new political order. They conquered and Christianized Germany between the Rhine and the Elbe as well as Austria. The contemporaries of Charlemagne (768–814) used the word "Europa" for his empire, which was the first European political construction (indeed, the six countries that established the Common Market in 1957 coincided roughly with its territory!). It also was an economic space and a cultural community.

Thanks to better security, fewer famines, the absence of plagues, and the Christianization of marriage, which gradually created a new demographic system with high fertility rates, population started to increase in northern Gaul and Germany. According to one estimate mentioned earlier, the population of Europe ("Russia" excluded) rose from 22 million c. 700 to 25 million c. 800, and 28 million c. 900. Charlemagne's empire may have had 15 to 18 million inhabitants, which was more than the late Roman Empire. Nomadism decreased, people were more firmly settled, and more land was brought into cultivation again (or even for the first time). Though extensive tracts of the Carolingian empire remained empty wilderness, there also were some well populated areas. Patterns of landownership and tenancy changed according to a mix of Roman traditions and Germanic customs; the manorial system developed and expanded (but it did not prevail everywhere). There was some progress in farming techniques, and water mills, which had been used in the late Roman Empire but in small numbers, became quite numerous; European creativity was raising its head. There also was some new life in towns (mainly in the area between the Rhine and the Seine), and peasants came to urban markets to sell their surplus output, receiving specie in return.

Trade with the eastern Mediterranean was carried on by some seaports of southern Italy under Byzantine control, and by Torcello, one of the islands in the Venetian lagoon, where people from the mainland had taken refuge after the Lombard invasion of 568–569 and established several small towns. Torcello has long been a lost city (with only two churches now standing), but recent research shows that in the seventh and eighth centuries it was a magnum bazaar for trade with Byzantium (Crouzet-Pavan). Some other European ports also traded with the East and North Africa, and new overland routes were opened from Byzantium through Slav countries to Cologne or Mainz on the Rhine, and through Russia to the Baltic. Slaves, who had been captured from pagan peoples, were a major item in this traffic, and many were sold to Spain. Still, the aggregate volume of east-west trade remained minute. A new development was the opening of trade routes in northern Europe by the Frisians, people who lived on the marshy coast between the Scheldt River and the Jutland Peninsula and for whom the sea—for both fishing and trading—was a major resource. Using boats with one large square sail, they traded with England, France, Germany, and Scandinavia, and traveled far into the Baltic Sea, thus creating a new east-west axis along which there was a circulation of western goods (coarse fleece from Flanders, weapons, tin from England, wine, salt), Nordic produce (furs, wax, honey, amber), slaves, and Oriental luxuries. The island of Gotland, in the Baltic Sea, was a major bazaar, and a number of new *wiks* were established on the coasts of the Channel and the North Sea (e.g., Duurstede-Dordrecht, in the Rhine delta, and Quentovic); they were the

forerunners of the trading towns of northern Europe. In fact, northwestern Europe, especially the area between the Rhine and the Seine that was the center of Carolingian power and civilization, had become the most dynamic area of the Continent; there was a shift away from the Mediterranean, the focus of classical civilization. Around 800, the population of northwestern Europe transcend that of the Mediterranean region. There also was some internal trade in bulk goods, particularly among the dispersed estates of great monasteries.

A proof of the break with the ancient world is the monetary revolution. The Roman monetary system had somehow survived, but in a degenerate form: Gold coins were not fabricated anymore, while silver coins were of light weight and contained a good deal of lead. Charlemagne replaced this system with a new, monometallist one (793–794), using silver, with the denarius (penny in England) as the basic unit; it was to last for most of the Middle Ages, as the silver standard was more suitable to the realities of the time and to the resources of Europe, which had a number of silver mines (though the major center for silver mining was then in central Asia) but little gold. Still, a shortage of precious metals prevailed, and they had an enormous purchasing power. Moreover, large quantities of those metals were hoarded in the treasures of churches, monasteries, and princes. Specie circulation was restricted to the elite and to estate traders, who were selling high-value products. Transactions of lesser folk were too small for the use of even the tiniest coin: payments to their lords were in kind or labor, and barter deals were frequent.

To the east of the Carolingian empire, there was also some economic progress from the seventh century onward, thanks to the end of invasions. Population increased and became more settled. Around villages, land was more regularly cultivated, and itinerant farming was relegated to peripheral areas; iron ploughshare and sickles came into use among most Slavic peoples.

Though Charlemagne's empire remained poor and backward if compared with contemporary China or the Muslim world, some foundations of the European economy were nevertheless laid down from the seventh century to the beginning of the ninth, and the changes that started then were to continue for long afterward. However, from the mid-ninth century to the mid-tenth, there was a serious setback, for two main reasons. First, the West suffered new invasions from all directions: By the Norsemen or Vikings from the north (and also from the west, as they attacked the Atlantic coast), by Saracens from the south, and from the east by the Hungarians (or Magyars), who settled in the Middle Danube plain, from which they made raids in Germany and as far as central France. The Vikings (mainly from Denmark) started raids against England and then Ireland in 793 and attacked the Continent from 810 onward; they ravened and destroyed all concentrations of wealth, especially seaports, cities, and monasteries; they greatly harmed the trade that was developing in the northern seas. As for the Muslims, an invasion of Gaul had been beaten off at Poitiers in 732, but in the ninth century they occupied Sicily and other islands in the Mediterranean. Many Muslim immigrants settled in Sicily, where they introduced new plants—lemons, oranges, cotton, officinarum, and mulberries—as well as silkworms. In the tenth century, Palermo may have had more inhabitants than any Christian town but Byzantium. This relative prosperity is clear proof of the Muslim world's economic advance. As the Muslims had gained the ascendancy at sea, they made raids—mainly to capture slaves—on the coasts of Christian countries, which were deserted by their inhabitants; Rome was sacked in 846. In the tenth century, the Saracens established bases in Italy and southern France (especially at La Garde Freinet, overlooking the present resort of St. Tropez, which they occupied from 890 to 972), from which they launched raids into the hinterland

as far as Switzerland.

The second reason for the setback was the breakdown of the Carolingian empire; by 843 (when the grandsons of Charlemagne partitioned his empire), the dream of a "kingdom of Europe" was over, and the very notion of the "state", which had been crucial to the Greco-Roman world, and which the Carolingians had attempted to restore, faded away. Moreover, in the successor kingdoms, as central power crumbled away, power was "privatized" to the benefit of thousands of local potentates; anarchy, violence, and insecurity prevailed.

Thereof, Europe would never be subject to one single ruler. The Holy Romano-Germanic Empire, which revived the Carolingian dream in the tenth century, had under its control (a weak one, most of the time) only Germany and northern Italy. The plurality of centers of power and the decentralization of decisions characteristic of Europe have, like the European legal systems, their roots in the late and post-Carolingian age. They then survived the emergence of strong nation-states, of which Europe was to have many, whether large or small. This decentralized system, which resembles the competitive model in economics, is often seen as giving Europe an advantage over large, unitary, centralized, authoritarian empires like China. There was no central power that could universally shackle innovation and dissent or impose complete obedience and conformity, while competition between states, once they had emerged, was liable to stimulate innovation. Thus, pluralism and political fragmentation were one source of European (particularly western European) economic progress—and also of political liberties. On the other hand, fragmentation and competition had a destructive potential, particularly in the numberless wars—or the thousand-year-long European civil war—that have devastated Europe for centuries. The rise of nation-states involved additional dangers; their absence during the period that will be now considered may have been one factor contributing to the remarkable achievements that started around 1000.

Earlier on, however, the new invasions caused extensive destruction; part of the West's precious metals stock was lost—as booty, ransom, or tribute. Many people were slaughtered, and many others panicked and fled their homes; population fell in some areas, and though others hardly suffered, the population leveled off for a century.

However, these disasters should not be overvaluation; many of the aforesaid changes went on continuously or started again when there was a lull. When the Vikings settled in some western countries—such as Normandy, England, and Sicily—they established well-ruled states. They also turned from pirates to traders, associating raven and commerce. In order to sell their booty in the Baltic Sea area, they created trading ports along its coasts and developed a network of relations with the hinterland. Vikings from Sweden navigated the rivers of Russia, founding Novgorod, Kiev, and other towns on their banks. In the eighth and ninth centuries, they had relations with Persia through the Caspian Sea and the Volga. Then they reached the Black Sea and sold furs and slaves to the Byzantines and the Muslims, in exchange for spices and silks. Large quantities of ninth- and tenth-century dirhams have been discovered in Scandinavia and northern Russia along with jewelry of Oriental make. Also in the ninth century, the Rus, as they were called, made Kiev the center of a loosely organized state, the first "Russian" state, and they were soon assimilated into its Slavic population. In the tenth century, trade revived in the North and Baltic Seas.

In the Adriatic, the island of Rialto (part of Venice) rose by trading in salt, slaves, and timber.

Located at the center of the lagoons, it attracted population at the expense of the other towns, eventually superseding Torcello and in 828 becoming the seat of the dukedom. Venetian ships at first carried goods locally, and then in the Adriatic, but some of them sailed to the eastern Mediterranean as early as the ninth century. However, the volume of Venice's trade remained limited up to the eleventh century, though its traffic, through the Adriatic, benefited from the Muslim mastery of the western Mediterranean.

(Adapted from *A History of the European Economy*, by François Crouzet)

Notes

① Roman Empire

In historiography, the Western Roman Empire consists of the western provinces of the Roman Empire at any one time during which they were administered by a separate independent Imperial court, coequal with (or only nominally subordinate to) that administering the eastern half. Both "Western Roman Empire" and "Eastern Roman Empire" (or "Byzantine Empire") are modern terms describing de facto independent entities; however, at no point did the Romans consider the Empire split into two, but rather considered it a single state governed by two separate Imperial courts out of administrative expediency.

② the great crisis of the third century

The Empire suffered from multiple, serious crises during the third century, including the rise of the Sassanid Empire, which inflicted three crushing defeats on Roman field armies and remained a potent threat for centuries. Other disasters included repeated civil wars, barbarian invasions, and more mass mortality in the Plague of Cyprian.

③ Byzantine Empire

The Byzantine Empire, also referred to as the Eastern Roman Empire, was the continuation of the Roman Empire in the East during Late Antiquity and the Middle Ages, when its capital city was Constantinople (modern-day Istanbul, which had been founded as Byzantium). It survived the fragmentation and fall of the Western Roman Empire in the 5th century and continued to exist for an additional thousand years until it fell to the Ottoman Turks in 1453.

④ Though most Roman cities... on their estates.

Some towns—and some rural settlements—were abandoned, but almost all eighty-two Roman cities in what is now France survived; there was continuity, rather than discontinuity, of settlement. But it is wise not to generalize, as the situation was complex and varied.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. How did the population of European change from AD 200 to AD 900?
2. What accounts for the fall in population since the third century?
3. Compared with social situation of Europe after the crisis of the third century, what specific facts showed us that there was from the seventh century onward a recovery?
4. According to the passage, what factors motivate the emergence of a European economy?
5. What reasons account for the serious setback occurring from the mid-ninth century to the mid-tenth?

IV. Choose the word that best agrees with each group.

barter	disenfranchise	inhabitant	landmark	marketplace
pagan	raven	regress	rescind	shackle

1. revert, retrograde ____________
2. parishioner, suburbia ____________
3. atheist, heathen ____________
4. hypermarket, bazaar ____________
5. scoff, gulp ____________
6. fetter, yoke ____________
7. haggle, bargain ____________
8. deprive, dispossess ____________
9. momentous, milestone ____________
10. cancel, revoke ____________

V. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

assimilate	contraction	denote	lull	ravage
relegate	rupture	swindle	squander	whittle

1. She had dismissed him quite brutally, ____________ him to the status of a passing fancy, or less.
2. The tests have ____________ the public into believing the water is safe to drink.

3. When a child is learning something new, they try to ________________ it in terms of what they already know.
4. Through my stomach is ________________ like a crushed tube of tomato puree, I manage to hear some of the words.
5. The English word "family" used to ________________ all the people in the house, including servants.
6. Worcester was burnt, and the shire ________________, but few people killed, because they had fled in all directions.
7. This ________________ was most severely felt by the few employees in the smaller workshops.
8. Ever since Donald had taken over the management of the company, Robert's role had been gradually ________________ away.
9. He was jailed in 1992 for attempting to ________________ the insurance company he worked for.
10. Howard was a terrible gambler, and had ________________ away the family fortune.

VI. Classify the words into groups.

airman	cavalry	dinghy	eel	infantry	lifeboat
octopus	raft	sentry	squid	tuna	warship

1. Which words related to ships? ________________
2. Which words related to sea creatures? ________________
3. Which words related to soldiers? ________________

VII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. With a recovery of European economy since the seventh century, the population was rising, and people were more firmly settled.
2. After the crisis of the third century, there was a regression in agriculture, technology, education and trade.
3. The monetary revolution is a proof of the break with the ancient world. Silver coin replaced gold coin, which is suitable to the realities of the time, and other metals have no purchasing power.
4. The seventh century turned a new page of European economy. Since that, the economy has been on the rise until the tenth century.

VIII. Translate the following sentences into Chinese.

1. After this long depression, which signaled a break between antiquity and the Middle Ages, and a nadir, possibly c. 600, there was from the seventh century onward a recovery, as a new

economy began to emerge. Change became more pronounced in the eighth century, when the Carolingian kings established a new political order.

2. Trade with the eastern Mediterranean was carried on by some seaports of southern Italy under Byzantine control, and by Torcello, one of the islands in the Venetian lagoon, where people from the mainland had taken refuge after the Lombard invasion of 568–569 and established several small towns.

3. The Roman monetary system had somehow survived, but in a degenerate form: Gold coins were not minted anymore, while silver coins were of light weight and contained a good deal of lead.

4. By 843 (when the grandsons of Charlemagne partitioned his empire), the dream of a "kingdom of Europe" was over, and the very notion of the "state", which had been crucial to the Greco-Roman world, and which the Carolingians had attempted to restore, faded away.

5. There was no central power that could universally thwart innovation and dissent or impose complete obedience and conformity, while competition between states, once they had emerged, was liable to stimulate innovation.



Unit 7
Feminism



Section I

Focus on Figurative Language

Figurative language encourages the comparison of two seemingly unlike people, things, events, or ideas, which, when examined more closely, share an underlying similarity. The presence of figurative language in writing is a tip-off to purpose. The more figurative language present, the clearer it becomes that a writer's purpose is persuasive. Similes and metaphors are the most common kinds of figurative language used in persuasive writing.

"If something happens *literally*," says children's book author Lemony Snicket, "it actually happens; if something happens *figuratively*, it feels like it is happening. If you are literally jumping for joy, for instance, it means you are leaping in the air because you are very happy. If you are figuratively jumping for joy, it means you are so happy that you could jump for joy, but are saving your energy for other matters". (*The Bad Beginning*, 2000)

Figurative language can also be defined as any deliberate departure from the conventional meaning, order, or construction of words.

Examples:

- "It is midmorning. A few minutes ago I took my coffee break. I am speaking **figuratively**, of course. There's not a drop of coffee in this place and there never has been."

  (Tom Robbins, *Another Roadside Attraction*. Random House, 1971)
- **Metaphors**

  "Memory is a crazy woman that hoards colored rags and throws away food."

  (Austin O'Malley, *Keystones of Thought*)
- **Similes**

  "The Duke's moustache was rising and falling like seaweed on an ebb-tide."

  (P.G. Wodehouse, *Uncle Fred in the Springtime*, 1939)
- **Hyperbole**

  "I was helpless. I did not know what in the world to do. I was quaking from head to foot, and could have hung my hat on my eyes, they stuck out so far."(Mark Twain, "Old Times on the Mississippi")
- **Understatement**

  "Last week I saw a woman flayed, and you will hardly believe how much it altered her person for the worse."

  (Jonathan Swift, *A Tale of a Tub*, 1704)

- **Metonymy**

  "The suits on Wall Street walked off with most of our savings."
- **Pun**

  "When it pours, it reigns."(slogan of Michelin tires)
- **Anaphora**

  "*Anaphora will* repeat an opening phrase or word;
  Anaphora will pour it into a mould (absurd)!
  Anaphora will cast each subsequent opening;
  Anaphora will last until it's tiring."

  (John Hollander, *Rhyme's Reason: A Guide to English Verse*. Yale University Press, 1989)

Kinds of figurative language

"(1) Phonological figures include alliteration, assonance, and onomatopoeia. In his poem 'The Pied Piper of Hamelin' (1842), Robert Browning repeats sibilants, nasals, and liquids as he shows how the children respond to the piper: 'There was a *rustling*, that seemed like a *bustling*/Of merry crowds ju*stling* at pitching and hu*stling*.' Something sinister has started.

(2) Orthographic figures use visual forms created for effect: For example, *America* spelt *Amerika* (by left-wing radicals in the 1970s and as the name of a movie in the 1980s) to suggest a totalitarian state.

(3) Syntactic figures may bring the non-standard into the standard language, as in U.S. President Ronald Reagan's 'You ain't seen nothing yet' (1984), a nonstandard double negative used to project a vigorous, folksy image.

(4) Lexical figures extend the conventional so as to surprise or entertain, as when, instead of a phrase like *a year ago*, the Welsh poet Dylan Thomas wrote *a grief ago*, or when the Irish dramatist Oscar Wilde said at the New York Customs, "I have nothing to declare but my genius." When people say that "you can't take something 'literally', they are generally referring to usage that challenges everyday reality: for example, through exaggeration (the hyperbole in 'loads of money'), comparison (the simile 'like death warmed up'; the metaphor 'life is an uphill struggle'), physical and other associations (the metonymy 'Crown property' for something owned by royalty), and a part for a whole (the synecdoche 'All hands on deck!')."

(Tom McArthur, *The Concise Oxford Companion to the English Language*. Oxford University Press, 2005)

Observations

- "**Figures** are as old as language. They lie buried in many words of current use. They occur constantly in both prose and poetry."

  (Joseph T. Shipley, *Dictionary of World Literary Terms*, 1970)
- "Traditionally, **figurative language** such as metaphors and idioms has been considered derivative from and more complex than ostensibly straightforward language. A contemporary view... is that figurative language involves the same kinds of linguistic and pragmatic operations that are used for ordinary, literal language."

(Sam Glucksberg, *Understanding Figurative Language*. Oxford University Press, 2001)

- "At no place in Book III (of the *Rhetoric*) does Aristotle claim that these devices (figures) serve an ornamental or emotional function or that they are in any way epiphenomenal. Instead, Aristotle's somewhat dispersed discussion suggests that certain devices are compelling because they map function onto form or perfectly epitomize certain patterns of thought or argument."

  (Jeanne Fahnestock, *Rhetorical Figures in Science*. Oxford University Press, 1999)

- "The emergence of nonliteral language as a respectable topic has led to a convergence of many fields: philosophy, linguistics and literary analyses, computer science, neuroscience, and experimental cognitive psychology, to name a few. Each of these fields has enriched the scientific understanding of the relation between language and thought."

  (A.N. Katz, C. Cacciari, R. W. Gibbs, Jr., and M. Turner, *Figurative Language and Thought*. Oxford University Press, 1998)

Figurative language and thought

"This new view of the poetics of mind has the following general characteristics:

— *The mind is not inherently literal.*

— *Language is not independent of the mind but reflects our perceptual and conceptual understanding of experience.*

— *Figuration is not merely a matter of language but provides much of the foundation for thought, reason and imagination.*

— *Figurative language is not deviant or ornamental but is ubiquitous in everyday speech.*

— *Figurative modes of thought motivate the meaning of many linguistic expressions that are commonly viewed as having literal interpretations.*

— *Metaphorical meaning is grounded in non-metaphorical aspects of recurring bodily experiences or experiential gestalts.*

— *Scientific theories, legal reasoning, myths, art, and a variety of cultural practices exemplify many of the same figurative schemes found in everyday thought and language.*

— *Many aspects of word meaning are motivated by figurative schemes of thought.*

— *Figurative language does not require special cognitive processes to be produced and understood.*

— *Children's figurative thought motivates their significant ability to use and understand many kinds of figurative speech.*

These claims dispute many beliefs about language, thought, and meaning that have dominated the Western intellectual tradition."

(Raymond W. Gibbs, Jr., *The Poetics of Mind: Figurative Thought, Language and Understanding*. Cambridge University Press, 1994)

The conceptual metaphor theory

"According to the conceptual metaphor theory, metaphors and other forms of figurative language are not necessarily creative expressions.

This is admittedly a somewhat unusual idea, as we ordinarily associate figurative language with poetry and with the creative aspects of language. But Gibbs (1994) suggests that 'what is frequently seen as a creative expression of some idea is often only a spectacular instantiation of specific metaphorical entailments that arise from the small set of conceptual metaphors shared by many individuals within a culture' (p. 424). The conceptual model assumes that the underlying nature of our thought processes is metaphorical. That is, we use metaphor to make sense of our experience. Thus, according to Gibbs, when we encounter a verbal metaphor it automatically activates the corresponding conceptual metaphor."

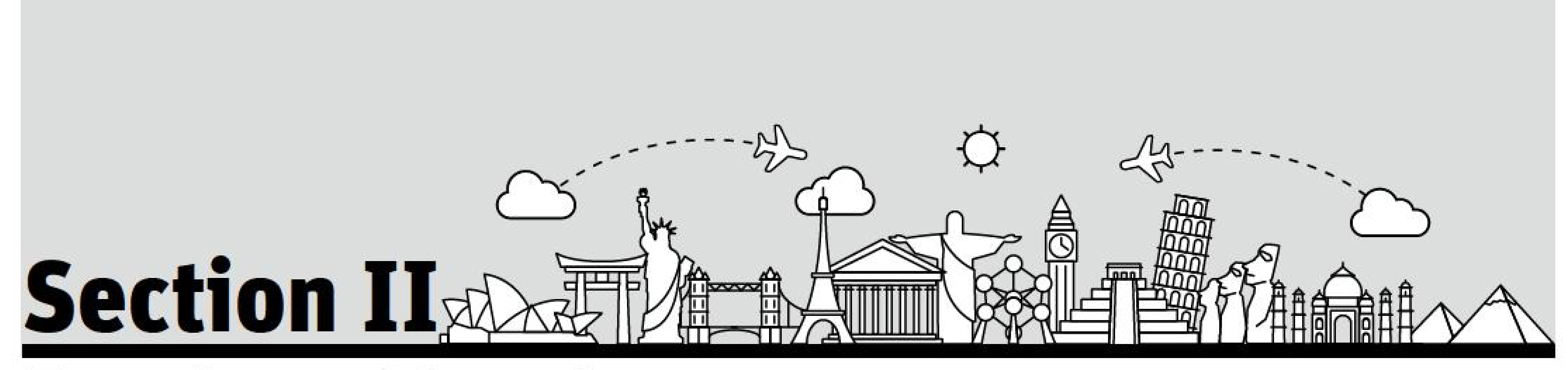
(David W. Carroll, *Psychology of Language*, 5th ed. Thomson Wadsworth, 2008)

The abuse of figurative language

"Obfuscation also comes from mishandled metaphor. As readers of his reviews will know, letting (James) Wood anywhere near figurative language is like giving an alcoholic the keys to a distillery. In no time, he's unsteady and comprehensibility is a casualty. Getting images upside down is a speciality. The personality of a Svevo character is, Wood writes, 'as comically perforated as a bullet-holed flag'—an odd view of what's comical since such a flag would usually be found among the dead and mutilated on a battlefield. Another character is 'inundated with impressions... like Noah's dove'. The point about Noah's dove, though, is that it wasn't inundated but survived the flood and ultimately brought back evidence that the waters had subsided."

(Peter Kemp, "Review of *How Fiction Works* by James Wood". *The Sunday Times*, March 2, 2008)

(Adapted from *Figurative Language Definition and Examples*, edited by Richard Nordquist)



Section II

Text A: Making the Cut

Part 1 Power of Words

Core Words

① **appraise** [ə'preɪz] ***vt.*** **(appraised/appraised/appraising)**

if you appraise something or someone, you consider them carefully and form an opinion about them.

synonym	value; measure
word family	appraiser; appraisal
related phrase	appraise oneself

Example 1 In the book, he appraises Hollywood's films and contrasts them with several independent films.

Example 2 The ring must be appraised by a jeweler before it can be insured.

② **commandeer** [ˌkɒmən'dɪə] ***vt.*** **(commandeered/commandeered/commandeering)**

take arbitrarily or by force

synonym	hijack; grab
word family	commandeering
related phrase	commandeer vehicles

Example 1 The hijacker commandeered the plane on a domestic flight.

Example 2 The soldiers commandeered the priest's house.

③ **evoke** [ɪ'vəʊk] ***vt.*** **(evoked/evoked/evoking)**

to evoke a particular memory, idea, emotion, or response means to cause it to occur

synonym	attract; arouse
word family	evocative
related phrase	evoke comparation with

Example 1 The old house evoked memories of his childhood.

Example 2 His photographs evoke the isolation and solitude of the desert.

④ **fumble** ['fʌmb(ə)l] ***vt./vi.*** **(fumbled/fumbled/fumbling)**

If you fumble for something or fumble with something, you try to reach for it or hold it in a clumsy way.

synonym muff; botch

word family fumbler; fumbling

related phrase fumble with; fumble for; fumble about

Example 1 We all know that people fumble along the way.

Example 2 She fumbled in her pocket for her keys.

⑤ **garish** ['geərɪʃ] ***adj.***

very brightly colored in a way that is unpleasant to look at; tastelessly showy

synonym flamboyant; flashy

antonym conservative; subtle

word family garishly; garishness

related phrase garish colors

Example 1 Many of the rugs are too garish for my taste.

Example 2 The wedding guest's thick makeup was garish and unnecessary.

⑥ **gruesome** ['gruːs(ə)m] ***adj.***

extremely unpleasant and shocking

synonym ghastly; grisly

word family gruesomely; gruesomeness

related phrase gruesome sights

Example 1 The police's report described the scene in gruesome detail.

Example 2 There has been a series of gruesome murders in the capital.

⑦ **listless** ['lɪs(t)lɪs] ***adj.***

feeling tired and not interested in things

synonym downhearted; languid

word family listlessly; listlessness

related phrase listless economy; listless concern

Example 1 The heat was making me listless.

Example 2 Usually, you would just sit listlessly, too hot to do anything else.

⑧ **shrewd** [ʃruːd] ***adj.***

marked by practical hardheaded intelligence

synonym astute; calculative

antonym stupid

word family shrewdly; shrewdness

related phrase shrewd eyes; shrewd dealer

Example 1 She's a shrewd businesswoman.

Example 2 It would have been different if the master praised them for being shrewd or effective or profitable.

⑨ **stammer** ['stæmə] ***vt./vi.*** **(stammered/stammered/stammering)**

If you stammer, you speak with difficulty, hesitating and repeating words or sounds.

synonym stutter; titubate

word family stammerer

Example 1 He stammered an excuse and fled.

Example 2 All I could have done was to stammer and weep.

⑩ **traverse** ['trævəs] ***vt./vi./adj.*** **(traversed/traversed/traversing)**

to move across, over, or through something, especially an area of land or water

synonym thread

word family traversal; traverser

Example 1 We traverse the desert by truck.

Example 2 In fact you may be able to see his limbs traverse your belly if you look close enough.

⑪ **tempo** ['tempəʊ] ***n.***

The tempo of an event is the speed at which it happens; the speed at which a composition is to be played.

synonym speed; pace

related phrase tempo mark; offensive tempo

Example 1 The tempo of the game slowed down.

Example 2 The dance starts out fast and then switches tempo.

⑫ **zeal** [ziːl] ***n.***

great enthusiasm, especially in connection with work, religion, or politics

synonym eagerness; passion

antonym apathy; indifference

word family zealous; zealously

related phrase uncalculating zeal; righteous zeal

Example 1 They were animated by religious zeal.

Example 2 They plunged into their work with immense zeal.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

disarray	feminism	fingernail	gruff	lacquer
llama	meager	Muse	patriarch	ranch
rosette	scorch	scrawl	seafront	stubble
stutter	truancy	tuft	twitch	

Part 2 Text

Making the Cut

A début novel about a girl and a cult in late-sixties California.

Emma Cline's[1] first novel, *The Girls*[2] (Random House), is a song of innocence and experience—in ways that she has intended, and perhaps in ways that she has not. It's a story of corruption and abuse, set in 1969, in which a bored and groundless California teen-ager joins a Manson[3]-like cult, with bloody, Manson-like results. Evie Boyd, an only child whose upper-middle-class parents have recently divorced, wants to be older than her fourteen years, and is drawn to the free-spirited, rebellious young women she sees one day in a Petaluma park. They are looking for food to take back to the ranch where they live. The novel charts Evie's accelerated sentimental education, as she is inducted into the imprisoning liberties of free love, drugs, and eventual violence, all of it under the sway of the cult's magus, Russell Hadrick. In another way, though, Cline's novel is itself a complicated mixture of freshness and worldly sophistication. Finely intelligent, often superbly written, with flashingly brilliant sentences, *The Girls* is also a symptomatic product not of the sixties but of our own age: a nicely paced literary-commercial début whose brilliant style, in the end, seems to restrict its reach and depth.

Twenty-seven years old, Cline is already a talented stylist, apparently fast-tracked by the Muses. I don't mean this as the critic's dutiful mustering of accolades before the grim march of negatives. At her frequent best, Cline sees the world exactly and generously. On every other page, it seems, there is something remarkable—an immaculate phrase, a boldly modifying adverb, a metaphor or simile that makes a sudden, electric connection between its poles. The novel is narrated in the present, by a middle-aged Evie, who recalls the confusions and zeal of her teen-age folly. As she looks back, so she evokes for us with sunlit clarity every detail and texture of her California childhood: "the secret flash of other driveways, other lives", as seen from a car; "the nothing jump of soda in my throat" (is anyone likely to better that?); the "rotted crimp" of sherry, on first taste; Evie's mother at a party, her "neck getting spotted with nerves"; the shy way that she "looked at herself in the oracle of the mirror"; "the starry mess of flies I'd swept from the corners".

Much of this has to do with Cline's ability to look again, like a painter, and see (or sense) things better than most of us do. Thus a pile of dusty old flies is not, as you might assume, mainly

black, but "starry" with crystal wings. The child is, after all, an artist of alienation. Even to a whiny teenager, the world is still oncoming and new, and one's relationship to things is often fetishistic. Cline's prose sinks us into this world of precious textures. Plenty of us have puzzled over the strange chalky color of a stick of gum, but in one sentence Cline brings back the memory: "I unwrapped two cloudy sticks from their silver jackets." Generally, Cline favors sentence fragments, sharp glimmer of impressions, and by and large these ably forward her project: Evie, unmourned, lost, greedily swallows the world, in bright pieces. She gets involved with the cult because she is attracted to one of its members, Suzanne, who is damaged and glamorous and sexy—she reminds Evie of pictures she has seen of "John Huston's daughter. Her face could have been an error, but some other process was at work. It was better than beauty." Everything Suzanne does or has, however meager, transfixes Evie: "There was a rack of clothes hanging and more spilling out of a garbage bag—torn denim. Paisley shirts, long skirts. The hems stuttering with loose stitching. The clothes weren't nice, but the quantity and unfamiliarity stirred me. I'd always been jealous of girls who wore their sister's hand-me-downs, like the uniform of a well-loved team." Here, Evie watches Suzanne slowly wake up (pay attention to what Cline does with the unexpected but finely justified adjective "gruff"):

"Suzanne always took a long time to get ready, though preparation was mostly a matter of time and not action—a slow shrug into herself. I liked to watch her from the mattress, the sweet, blank way she studied her reflection with the directionless gaze of a portrait. Her naked body was humble at these moments, even childish, bent at an unflattering angle as she rummaged through the rubbish bag of clothes. It was comforting to me, her humanness. Noticing how her ankles were gruff with stubble, or the pin dots of blackheads."

The Girls is most acute at this local level—the perfect pointillism evoking a remembered world in which detail itself seems precariously balanced between report and fantasm. Now a very different person, Evie finds it hard to explain how she got caught up in the bloody lunacy of the late nineteen-sixties; the vividness of her impressions is a large part of that explanation, as if to suggest that all experience became for her a savage version of eros, food for an inflamed hunger. When she first climbs onto the cult's custom-made black school bus, she takes everything in: "The floor gridded with Oriental carpets, grayed with dust, the drained tufts of thrift store cushions. The stink of a joss stick in the air, prisms ticking against the windows. Cardboard scrawled with dopey phrases."

Evie Boyd is average, both at school and in looks: her mediocrity is the space waiting to be filled by eccentricity. Her father has left his wife for his twenty-something assistant. Evie's mother has responded with experimental disarray: macrobiotic diets, group therapy, strange new partners, and more or less benign parental neglect. There is money—Evie's grandmother was a well-known film actress—and listless truancy. A decision has been made to send Evie to the boarding school, in Monterey, that her mother attended. She does end up at this school (we glimpse her there at the end of the novel), but as a very different girl from the one who was first admitted: Now heavy with knowledge, Evie in September, though still only fourteen, has tasted the insanity of the summer of 1969.

Intelligently, if not always profoundly, *The Girls* traverses this much visited terrain—what Cline calls "the brainless dream" of California in the late sixties. There is Evie's family life: The Hockneyesque pools, the parties around them (Tiki torches sending "blurry flames streaking into the navy night"), the first fumbled attempts at sex, the embarrassing second youth of Evie's mother,

the sun falling on the dry hills and clean sidewalks. And there is the world of Russell's cult: the black school bus, the ranch at the end of a dirt road, llamas in a pen, carefree and half-naked children too old to be still in diapers, girls wearing "thrift store rags", at work on the farm.

The ranch seems at first hospitable and sweetly alternative. Evie is quickly adopted by Suzanne and some of the other girls; she is their rich "dolly". The girls are by turns protective and indifferent. But Evie figures out that several of the women are sleeping with Russell, and, soon enough, she is called before the master, and essentially forced into sexual service. She is co-opted in more snaky ways, too. At first only irritated by her mother, she is slowly taught to despise her, in part encouraged by the newly jagged generational fault lines of the period, in which not to despise one's parents is to become them. Evie begins to spend more time at the ranch. Gestures become wilder, more abandoned: she steals money from her mother to give to the chronically impoverished cult; she and others break into the home of a family friend.

The main characters are seen from the outside by the narrator, brought to life in bright, brief scenes, shrewdly examined and placed. Suzanne was once a pole dancer in San Francisco. She hardly ever speaks of her family, and "peaceably" calls her mother "that cunt". Roos, another of Russell's groupies, was once married to a policeman in Corpus Christi: "She floated around the border with the dreamy dread of beaten wives." Guy, who, later in the summer, will drive the girls to the murders, is "a farm boy who'd apostatized from Travis AFB when he'd discovered it was the same bullshit scene as his father's house". Russell, despite all the hazy flattery, is little more than a third-rate musician, a utopian huckster who knows how to snag depressed, unconfident young women with talk of building a new society "free from racism, free from exclusion, free from hierarchy". Outside the cult but friendly with Russell is Mitch Lewis, a famous rock musician who has promised Russell a record deal. Mitch invites Suzanne and Evie to his spectacular seafront house, and has sex with them both. When Mitch loses interest in Russell and the record deal collapses, the utopian turns out to be just another underground man, boiling with resentment. Mitch's house will become the scene of the decade's gruesome destination. Guy and the girls are dispatched by Russell to teach Mitch a lesson: "It should be big... Something they can't ignore."

Cline is a smart chronicler with a light historical hand. What might have been dutiful apprenticeship to the available material is instead untimely control. We are spared the obligatory references to Creedence Clearwater Revival and Janis Joplin. Instead, Cline concentrates on mood, sense impression, detail, garish comedy, elegant satire. Though Evie's anti-parental judgmentalism is itself judged by the novel, the book's adults are indeed a sorry bunch. Her mother is out to lunch (and dinner), and her clumsy father is a mere impersonator of a father, who regards his daughter's teen-age brain as "a mysterious magic trick that he could only wonder at". Russell and Mitch are seen as patriarchal predators, commandeering the generous ideologies of the sixties for their selfish use. One of the best things in *The Girls*, in fact, is its alert vision of the way that gender structures Evie's life. Her father is a philanderer, her mother is liberal but not liberated, and she herself is learning to be noticed, drifting through gendered time and space: "I waited to be told what was good about me. I wondered later if this was why there were so many more women than men at the ranch. All that time I had spent readying myself, the articles that taught me life was really just a waiting room until someone noticed you—the boys had spent that time becoming themselves." In Cline's depiction, Russell's cult has special enchantment for young women who lack the power and confidence to seize the freedom that feminism is preparing for them.

Despite these many qualities, *The Girls* never entirely succeeds in justifying itself—in making the case that there was anything personally or historically necessary about Cline's decision to raid the American-culture store and pluck one of the best-known and most lurid episodes from the shelf. The novel's attempts to link the story of 1969 (which consumes the bulk of it) with questions of present-day ideology and manners seem a bit thin; in this respect, the book is a poor cousin to superficially similar projects of historical archeology by writers such as Don DeLillo, Rachel Kushner, Dana Spiotta, HariKunzru, and Peter Carey. As I read *The Girls*, my admiration for its many beauties was corrupted by a worming question: "Why this subject?" Without an answer, the novel comes to seem manipulative. And, in this respect, it performs to type. The first pages, just as they should, flourish a teaser, a flash-forward to the murders: "They scale the gate, still strung with Christmas lights... They herd everyone into the living room." Similar references are sown throughout the text, at properly measured intervals. "The caretaker on the couch, the coiled casing of his guts exposed to the air. The mother's hair soaked with blood. The boy so injured that the police weren't sure of his gender." And so on.

Cline's style may be an obstacle, too. It can be too brilliant—overwritten, flashing rather than lighting. Though it often opens the doors of perception, it also closes a number of windows. It is a style hospitable to the senses but not especially conducive to thought, to explication or analysis. Cline has a habit of reaching for glamorous phrases, even if the glamour blinds the meaning. When she writes that "the air was sweet with silence" or that Evie's father's breath was "notched with liquor", she evokes little, except an anxiety to be stylish. Every phrase gets a brush of lacquer. Anger is not just anger but "the cut of anger," and exhilaration is not just exhilaration but "a spill of exhilaration." This becomes a slightly theatrical: "a heave of discomfort"; "a scorch of clumsy fear"; "a slant of accusation"; "the dredge of discomfort". One encounters both "the cut of anger" and the "tinny cut of fear". One person's cut is another person's cut.

One strength of the novel gradually becomes a vulnerability. Cline loves phrasal fragments: "The dark maritime cypress packed tight outside the window, the twitch of salt air." Or this, near the end of the book, as the victims are herded into Mitch's living room: "Linda in her underpants, her big T-shirt—she must have thought that as long as she was quiet and polite, she'd be fine. Trying to reassure Christopher with her eyes. The chub of his hand in hers, his untrimmed fingernails." This is a metonymic style, in which the zealously chosen detail (those untrimmed fingernails) stands in for a larger set of facts. It looks like tidied-up Joyce (a version of stream of consciousness), but it is really broken-up Flaubert: heavily visual, it fetishizes detail and the rendering of detail. When Evie encounters Russell's ranch, she appraises it like Charles Bovary visiting Emma's farm for the first time: "An old wood house: the knobby rosettes and plaster columns giving it the air of a minor castle... The Day-Glo symbols crawling up the side of the barn, clothes on a line ghosting in a breeze."

The sentence fragment is suddenly everywhere in fiction today, and increasingly seems an emblematic unit of the literary age. It is vivid and provisional, inhabits the vital moment, and renders the world in a cascade of tiled perceptions. But it also tends to restrict a novel's ability to make large connections, larger coherences, the expansion and deepening of its themes. The form of a novel is the accumulation of its sentences; in this case, the tempo of the sentence becomes the stammering tempo of the form. *The Girls* draws much power from this style, aided by the immediacy of its first-person narration; but development and argument tend to leak away. It is a

style supremely skilled at plunging us into the helter-skelter world of 1969, but less so at justifying our late presence, as contemporary readers, in that world.

(Adapted from "Making the Cut" by James Wood[4], published in *The New Yorker* June 6 & 13, 2016 Issue)

Notes

① Emma Cline

Emma Cline is an American writer and novelist, originally from California. She published her first novel, *The Girls*, in 2016, to positive reviews. The book was shortlisted for the John Leonard Award from the National Book Critics Circle and the Center for Fiction's First Novel Prize. Her stories have been published in *Tin House*, *Granta* and *The Paris Review*.

② *The Girls*

The Girls is a 2016 debut novel by American author Emma Cline. It concerns the members of a cult that resembles the Manson Family. This book is the *New Yorker Times* Top Ten Bestsellers. It is also selected as a Book of the Year 2016 in the *Evening Standard*, *Observer* and *The Times California*.

③ Manson

Charles Milles Manson is an American criminal and former cult leader who led what became known as the Manson Family, a quasi-commune that arose in California in the late 1960s. Manson's followers committed a series of nine murders at four locations in July and August of 1969. In 1971 he was found guilty of first-degree murder and conspiracy to commit murder for the deaths of seven people.

④ James Wood

James Wood has been a staff writer and book critic at *The New Yorker* since 2007. In 2009, he won the National Magazine Award for reviews and criticism. He was the chief literary critic at the Guardian, in London, from 1992 to 1995, and a senior editor at *The New Republic* from 1995 to 2007. He is Professor of the Practice of Literary Criticism at Harvard University.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. Why did Evie Boyd join the cult?
2. What caused Evie's eccentricity in her adolescence?
3. How does Russel, the cult's magus, allure the young women to his group?

4. What is one of the most important themes the novel tells?
5. How do you understand the author's idea that the book is a poor cousin to superficially?

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. sophistication, acumen ________________
2. meager, innumerable ________________
3. appraise, value ________________
4. dredge, silt ________________
5. garish, miscellaneous ________________
6. shrewd, canny ________________
7. fumble, grope ________________
8. benign, virulent ________________
9. transparent, crystal ________________
10. apprehension, animosity ________________

V. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

contravene	depict	evoke	fumble	garish
meager	overdue	patriarch	precarious	scrawl

1. No one would lend money to a company in such a(an) ________________ position.
2. We are long ________________ for a complete overhaul of the mathematics curriculum at all levels.
3. It is an overwhelmingly ________________ society, where women still curtsy to men.
4. To supplement their ________________ income, often he used to go fishing with his friends.
5. She was not a ________________ poster girl or the kind of woman you see on magazine covers.
6. Any interference in one country's domestic affairs by another country ________________ the UN Charter.
7. Her gouache paintings on paper ________________ unpeopled interiors and flowers with a Japanese sense of color and design.
8. I ________________ my name on the cards and the name of one of my classmates on each flimsy envelope.
9. She somehow had to ________________ for words to keep up her own fade of blithe sophistication.
10. I suspect that they want to ________________ the constitutional crisis which there was at the time of Edward.

VI. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. *The girls* introduced in this passage mainly centers on a woman looking back on her involvement with a Manson-like cult.
2. Evie was attracted by a member of the cult, Suzanne, because of her glamorous appearance.
3. The cult was gruesomely ended by the collapse of record deal between Russell and Mitch.
4. Besides Evie, the novel also depicts some main characters from their own perspectives.
5. According to the author, the adults in the novel should be responsible for Evie's corruption.

VII. Read the following sentences and identify what figures of speech are used. Then write three sentences by using one of these figures of speech.

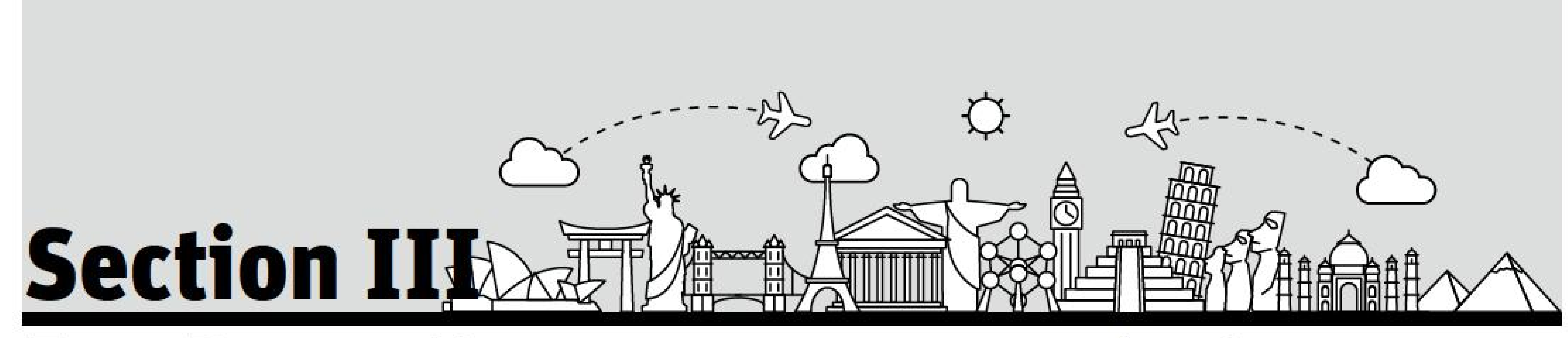
1. The child is, after all, an artist of alienation.
2. Plenty of us have puzzled over the strange chalky color of a stick of gum, but in one sentence Cline brings back the memory: "I unwrapped two cloudy sticks from their silver jackets."
3. *The Girls* traverses this much visited terrain—what Cline calls "the brainless dream" of California in the late sixties.
4. Her bumbling father is a mere impersonator of a father, who regards his daughter's teen-age brain as "a mysterious magic trick that he could only wonder at".
5. The stink of a joss stick in the air, prisms ticking against the windows.

VIII. Classify the words into groups.

maid	maternal	vixen	petite	obstetrics
bimbo	captivating	benign	cosmetology	whore
gynaecology				

1. Commendatory words: ______________________________
2. Derogatory words: ______________________________
3. Words for medical courses related to women: ______________________________

IX. The author of *The Girls*, Emma Cline, evokes the theme of feminism and encourages women to pursue freedom and independence by a story of a schoolgirl being involved in a Manson-like cult. Write an essay about 500 words to express your opinion on feminism, or how to seize freedom and independence for women.



Section III

Text B: Reading Jane Austen's Final, Unfinished Novel

Part 1 Power of Words

Core Words

① **cohesive** [kəʊ'hiːsɪv] ***adj.***

connected or related in a reasonable way to form a whole

synonym	combinative
word family	cohesively; cohesiveness
related phrase	cohesive material, cohesive relations

Example 1 The user experience should not only be cohesive, but it should extend beyond a single transaction.

Example 2 The point is that each class should implement a cohesive set of related functions.

② **complexion** [kəm'plekʃ(ə)n] ***n./vt.***

the natural color or appearance of the skin on your face

synonym	color; situation; circumstance; thing; case
related phrase	complexion soap; benign complexion

Example 1 She has a pretty complexion.

Example 2 The complexion has changed, however, Blacks, Indians, and Pakistanis own some of the stores and work in others.

③ **formidable** ['fɔːmɪdəb(ə)l] ***adj.***

connected or related in a reasonable way to form a whole

synonym	powerful; terrible; horrible
word family	formidably
related phrase	formidable person; formidable opponent

Example 1 The task of assembling information about these plants is both vital and formidable.

Example 2 In all, Navy plans to procure 30 new submarines to have formidable underwater fighting capabilities.

④ **irrigation** [ˌɪrɪ'geʃn] ***n.***

supplying (land, crops, etc.) with water by artificial means; flushing (a body part) with a stream of liquid; to refresh as if by watering

synonym	watering; douching
word family	irrigate
related phrase	irrigation district; irrigation station

Example 1 Irrigection is needed to make crops grow in dry regions.

Example 2 You must do colonic irrigation right now.

⑤ **impious** ['ɪmpaɪəs] ***adj.***

showing a lack of respect of religious things

synonym	indevout
word family	pious
related phrase	impious act

Example 1 To be impious is to disrespect those things a person or a society cares most deeply about.

Example 2 This was a race of manly man, but insolent and impious.

⑥ **quiver** ['kwɪvə] ***vt.*/vi (quivered/quivered/quivering)**

to shake slightly because you are cold, or because you feel very afraid, angry, excited, etc

synonym	quake; judder
related phrase	quiver with

Example 1 Her bottom lip quivered and big tears rolled down her cheeks.

Example 2 I recognized it instantly and felt a quiver of panic.

⑦ **splutter** ['splʌtə] ***vt.*/vi (spluttered/spluttered/spluttering)**

to talk quickly in short confused phrases, especially because you are angry or surprised

synonym	snap
related phrase	splutter print; splutter with rage

Example 1 Bill started coughing and spluttering.

Example 2 The engine spluttered into life.

⑧ **toil** [tɒɪl] ***vt./vi./n.*** **(toiled/toiled/toiling)**

to work very hard for a long period of time; productive work (especially physical work done for wages)

synonym	labor; fag; grind
related phrase	toil away

Example 1 I've been toiling away at this essay all weekend.

Example 2 They toiled slowly up the hill.

⑨ **upshot** ['ʌpʃɒt] ***n.***

the final result of a series of events or discussions, usually a surprising result

synonym outcome; aftereffect; aftermath

antonym antecedent; causation

Example 1 So what is the upshot of all this?

Example 2 The upshot is that we have lots of good but not very happy employees.

⑩ **vengeance** ['ven(d)ʒ(ə)ns] ***n.***

a violent or harmful action that someone does to punish someone for harming them or their family

synonym revenge; revanche

word family vengeful; vengefully

related phrase with a vengeance; take vengeance on someone

Example 1 The music started up again with a vengeance.

Example 2 You need not stay up at night seeking vengeance.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

addendum	altar	beloved	brim	chaplain
lethargy	munch	overshadow	rector	sibling
twinge	vintage			

Part 2 Text

Reading Jane Austen's Final, Unfinished Novel

Two hundred years after its author's death, *Sanditon* remains a robust, unsparing portrait of human foolishness.

On March 18, 1817, Jane Austen stopped writing a book. We know the date because she wrote it at the end of the manuscript, in her slanting hand. She had done the same at the beginning of the manuscript, on January 27th of that year. In the seven weeks in between, she had completed eleven chapters and slightly more than nine pages of a twelfth—some twenty-three thousand five hundred words. The final sentence in the manuscript runs as follows: "Poor Mr. Hollis!—It was impossible not to feel him hardly used; to be obliged to stand back in his own House and see the best place by the fire constantly occupied by Sir H. D." This is a joke. Mr. Hollis and Sir Harry Denham are dead, and it is their respective portraits that contend for social

prominence in the sitting room of Lady Denham, the woman who married and buried them both. Exactly four months after writing that line, Jane Austen died, unmarried, at the age of forty-one. Her position, unlike theirs, remains secure.

Austen was the seventh child of a country rector. The family was well connected but not wealthy. Of her six mature novels, four were published in her lifetime, and none bore her name on the title page. The one she left dangling is known as *Sanditon*, although she assigned it no title. Nor did her beloved sister Cassandra, when she copied the manuscript, long after Jane's demise. A nephew, James Edward Austen-Leigh, refers to it simply as "the last work", in *A Memoir of Jane Austen* (1871)—still the first port of call for biographers, despite its whittle of anything that might evoke the impious, the unsavory, or the quarrelsome. "Her sweetness of temper never failed," he writes. Never? A week after *Sanditon* came to a halt, Austen wrote, in a letter, "Pictures of perfection as you know make me sick and wicked." That note of exasperation is worth attending to, as we approach the bicentenary of Austen's death, this summer. The hoopla will be ferocious, among the faithful, and both the life and the works will doubtless be aired afresh on our behalf. In part, however, the shape of that life is defined by its winding down, and by the book—an unsweet and unlikely one, still too little known—that sprang from her final efforts.

Not until 1925 was *Sanditon* made available to the public. (It is still in print; try the Penguin edition, with a fine introduction by Margaret Drabble.) The response was mixed, with E. M. Forster posing the questions, in a review, that have chased the book ever since. "Are there signs of new development in *Sanditon*? Or is everything overshadowed by the advance of death?" Forster, diagnosing "the effects of weakness", leaned to the latter view: "We realize with pain that we are listening to a slightly tiresome spinner." He should know. The truth is the opposite of what Forster proposes. Although—or precisely because—*Sanditon* was composed by a dying woman, the result is robust, unsparing, and alert to all the latest fashions in human foolishness. It brims with life.

Something new is afoot at the start of *Sanditon*. Austen is matchless in her openings, but none of them sound quite as eventful as this:

"A gentleman and lady travelling from Tunbridge towards that part of the Sussex coast which lies between Hastings and East Bourne, being induced by business to quit the high road, and attempt a very rough lane, were overturned in toiling up its long ascent—half rock, half sand."

Overturned! Not until Chapter 12 of *Persuasion*, the last novel that Austen completed, do we come upon any such impact—Louisa Musgrove, tumbling and hitting her head. Here we are, however, greeted at once by a toil and a smash. In the manuscript, the phrase "half rock, half sand" has been added as a reconsideration, and, as we read on, that geological blend—the reliably hard and secure compounded with the dangerously shifting—takes on the texture of a premonition.

The couple in the carriage are Mr. and Mrs. Parker, who live in the seaside resort of Sanditon. They have come out of their way to find a doctor—not for themselves but as a useful addendum to Sanditon's delights, upon which Parker likes to exhort, to the exclusion of every other theme:

"He could talk of it for ever.—It had indeed the highest claims;—not only those of birth place, property, and home,—it was his mine, his lottery, his speculation and his hobby horse; his occupation, his hope, and his futurity."

We are in the presence of a bore: one of those men whose minds have toughened on an idée fixe and mislaid their sense of balance in the process. As a landowner, Parker wants to cash in on the ever-rising zeal for a coastal existence and for the bodily benefits that it is rumored to bestow.

The carriage crash leaves him with a sprained ankle. The ideal treatment, of course, would be a dose of Sanditon, but, for now, he and his wife take refuge with a hearty, family called the Heywoods. The plot begins to stir. It is agreed that, once the Parkers resume their journey, they will take with them the Heywoods' eldest daughter, Charlotte. For her, it will be an improving adventure and a change of scene; for Austen, it will provide someone who can cast a cool eye on the varieties of witlessness that flutter, like a row of flags, beside the shore.

In common with other desirable locations in Austen's world, Sanditon is populated by those who seem welcoming. What matters is the speed at which the seeming wears off. Lady Denham is the grande dame of the place, by virtue of "many thousands a year to demise, and three distinct sets of people to be courted by". In other words, her relatives must fawn before her in the hope of an inheritance, and she relishes her power. Exhilarated at first blush, she conspires to be both high-handed and tightfisted—concerned about having too many guests, because that would mean extra labor for her maidservant, who might in turn demand higher wages. "Thus it is, when rich people are rascal," Charlotte reflects, in silence.

One of the toadies is Sir Edward Denham, the nephew of Lady Denham's second husband, and an idiot of a very particular brand. He says, "Most willingly, fair questioner," when what he means is "Yes". He reads a lot, which sounds promising, but he reads in order to be emotionally immersed, and to arm himself for the engulfing of others—specifically, Clara Brereton, Lady Denham's impoverished niece. What Sir Edward pores over is romantic verse—especially that of Robert Burns, of whom he remarks, "His soul was the altar in which lovely woman sat enshrined"—plus those novels which "exhibit the progress of strong passion from the first germ of inceptive susceptibility to the utmost energies of reason half-dethroned". Charlotte deems him "downright silly", thereby reversing the situation of *Northanger Abbey* (published posthumously, in 1818, but written fifteen years earlier), in which it is the young maiden who falls prey to aberrant fiction.

Austen does not spare Sir Edward, who "had read more sentimental novels than agreed with him". A dazzling line, enfolding two of the story's consuming themes. Too many cohesive books, like too many oysters, are bad for the digestion; and digestive trouble is one of the complaints that bring the sick, or those who fancy themselves to be sickening, to Sanditon. Parker, for instance, hails from a clan of competing invalids. In a letter, one of his sisters, Diana, reports on another, Susan, with a wretched brother bringing up the rear:

"She has been suffering much from the headache and six leeches a day for ten days together relieved her so little that we thought it right to change our measures—and being convinced on examination that much of the evil lay in her gum, I persuaded her to attack the disorder there. She has accordingly had three teeth drawn, and is decidedly better, but her nerves are a good deal lunatic. She can only speak in a whisper—and fainted away twice this morning on poor Arthur's trying to suppress a cough. He, I am happy to say, is tolerably well—though more lethargy than I like—and I fear for his liver."

This is "a good deal deranged", indeed, and destined to grow madder with the arrival of Arthur, who turns out to be not the wavering reed that we expect but a doughy sluggard with "a numb complexion". He boasts that "the more wine I drink (in moderation) the better I am"—

nonsense of the choicest vintage. What we soon realize is that this novel marks the climax of the author's fascination with moaners, groaners, fusspots, and other oracles of self-pity. Think of Mr. Woodhouse, in *Emma*, whose faith in the opinions of his medical friend Perry is equalled only by his terror of sore throats, snow on the roads, and the sea—"very rarely of use to anybody. I am sure it almost killed me once." Then, there is Mary Musgrove, in *Persuasion*, who claims, one morning, to be "so ill I can hardly speak". Recovery, thank heaven, is swift:

"She could soon sit upright on the sofa, and began to hope she might be able to leave it by dinner-time. Then, forgetting to think of it, she was at the other end of the room, beautifying a nosegay; then, she ate her cold meat; and then she was well enough to propose a little walk."

What links these hypochondriacs is restlessness. Even when staying put, they quiver with unease, incapable of finding peace and assuredness. We are told that Mary "had no resources for solitude"—a damning verdict—and that the Parkers of *Sanditon* are strangers to moderation, either "very busy for the good of others, or else extremely ill themselves". Austen reveals the wellspring of their self-obsession: they have nothing better to do. "Disorders and recoveries so very much out of the common way, seemed more like the amusement of eager minds in want of employment than of actual afflictions and relief."

The longest shadow, unsurprisingly, is cast by the physical decline of the author. Nothing exercises an Austenite more than this labyrinth: What did she die of, and when did she become aware that the dying was under way? In a letter written five days after Austen laid *Sanditon* aside, she admits to a setback:

"I certainly have not been very well for many weeks, and about a week ago I was very poorly, I have had a good deal of fever at times and indifferent nights, but am considerably better now, and recovering my Looks a little, which have been bad enough, black and white and every wrong colour. I must not depend upon being ever very blooming again. Sickness is a dangerous Indulgence at my time of Life."

The last sentence, applying a little irony to herself as if it were an embrocation, is what we should value most. Undaunted, posterity has latched onto everything, in every letter and every secondhand report of Austen's later years, that smacks of a symptom. The upshot, published in the *British Medical Journal*, in 1964, was an article, by Sir Zachary Cope (the name would have amused her), decreeing that she had died from "Addison's disease of the suprarenal capsules". That, Cope argued, would account for all she complained of: gastric disturbance, fever, lethargy and a dismaying discoloration of the skin. Cope's diagnosis, regularly cited by Austen scholars, has not gone unchallenged. In 2005, in the same journal, Annette Upfal gave a name to the blotch of the face—idiopathic thrombocytopenia purpura—and proposed that Austen had died from Hodgkin's disease.

No doubt this debate will rage, or splutter, for years to come. Behind it you sense a surge of wishful thinking: "We could have saved her, had we been there." It might be more cheering, though, to turn the plea on its head: "If only she were here now, to scrutinize our ills." What would astonish her more, the ways in which the mitigated expertise of the medical trade has leaped ahead or the stubbornness with which the human talent for making a nuisance or a spectacle of ourselves has stayed exactly where it was? And what of our own Sanditons—our integral spas, our Ayurvedic yurts, our pan-piped wellness retreats? Whether Austen would have the stomach for colonic irrigation is hard to decide, but, oh, the fun she would have with coconut

water, oxygen shots, or the Paleo diet—fragile young ladies munching away on flesh like country squires. As for the Parkers of today, they would be online, researching their next twinge in the annals of digital quackery.

That is why you should read *Sanditon*, even in its sorry truncation. But there is a better reason. The book is an exercise in courage. Its author may not have known that her end was near, but she could scarcely have deluded herself that it was far away. Her brother Henry claimed that "the symptoms of a decay, deep and incurable, began to show themselves in the commencement of 1816". That may account for the autumnal grace that generations of readers have detected in *Persuasion*, which she wrote that year, and whose plot, about a woman getting a second chance at love at the ripe age of twenty-seven, conjures a rare joy from twilit hopes.

Sanditon, however, is something else: a mortality tale. Austen knew as well as anybody that, in the long run, hypochondriacs aren't wrong. They're just early. We will all die, though probably not from the thing that we feared or foresaw. That certainty haunts the book, sharpens the pitch of its comedy, and sets it apart from her earlier works. It laughs against the dying of the light, and in that laughter there is not a coarseness but a semi-savage edge, as if the energy and the flippancy of a new era demanded no less. We may even sense a glimmer of vengeance; genuinely faced with death, a woman enjoys her right to plunge the dagger of lampoon into those who are healthy enough but find it socially stylish to be indisposed. Why should a fool, a snob, a fraud have life, and her no breath at all? In a formidable letter of May, 1813, she wrote to Cassandra, "If I am a wild Beast, I cannot help it. It is not my own fault."

By the spring of 1817, the Beast was not at her best. Writing from Chawton, in Hampshire, where she had lived with her mother and Cassandra for the past eight years, Austen confessed, "I am a poor Honey at present." In late April, she made her will. In May, she was moved to Winchester, where she died, on July 18th, and was buried a week later, in the cathedral. Only four people, all close relatives, attended the service; Jane Austen, though already in possession of devoted readers, was unknown to the general public. Her tombstone recalls her benevolence, her purity, and "a long illness supported with the patience and the hopes of a Christian". Death, we are encouraged to believe, became her well. No mention is made of her books.

(Adapted from "Reading Jane Austen's Final, Unfinished Novel" by Anthony Lane, published in *The New Yorker* March 13, 2017 Issue)

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What is the author's attitude to the book *Sanditon* compared with E. M. Forster?
2. What does the author mean by saying that "Something new is afoot at the start of *Sanditon*."?
3. Is the Jane Austen's final, unfinished novel popular with the readers?

4. What shadows lie behind the novel?
5. Why does the author hold that the readers of Jane Austen should read *Sanditon*?

IV. Link the words on the left to the words on the right to make proper expressions.

1. beloved	upshot
2. evoke	apocalypse
3. cordial	abbot
4. equivocal	vintage
5. languid	canter
6. palatable	vibe
7. innate	milestone
8. irritating	mettle
9. test	curiosity
10. mark	mannerisms

V. Choose the word that best agrees with each group.

bicarbonate	calamity	formidable	overshadow	quiver
relish	twinge	splutter	upshot	vengeance

1. sleek, occult ________________
2. tremble, quake ________________
3. consequence, sequel ________________
4. stammer, stutter ________________
5. pang, tingle ________________
6. animosity, feud ________________
7. gruesome, horrible ________________
8. flavor, savor ________________
9. acetate, acrylic ________________
10. disaster, catastrophe ________________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

aboriginal	acronym	adage	addendum	arboretum
atrocity	bestow	brim	downright	toil

1. Many immigrant parents ________________ day and night to make a living.
2. The coppicing at Westonbirt ________________ may help to ensure the survival of more than just the trees.

3. May I ask the clerk to kindly read the ________________ since we don't have it in print?
4. As far as we could determine, there is only one ________________ culture left that does dyeing with soil.
5. I tried to make polite small talk with him although he seemed distinctly taciturn, if not ________________ moody.
6. The award was the highest honor we ________________ upon these coaches, who have made enormous contribution to the craft of coaching.
7. In normal times the capital's myriad bars and restaurants ________________ with office workers letting off steam after a long day in the office.
8. Professor Wolter explained the bank name, AIIB, is a(n) ________________ for Asian Infrastructure Investment Bank.
9. Does the student follow the old ________________ that to read and paraphrase one book is plagiarism but to use two is research?
10. It was not until half a century later in the 1990s that these ________________ came to light and created an international scandal.

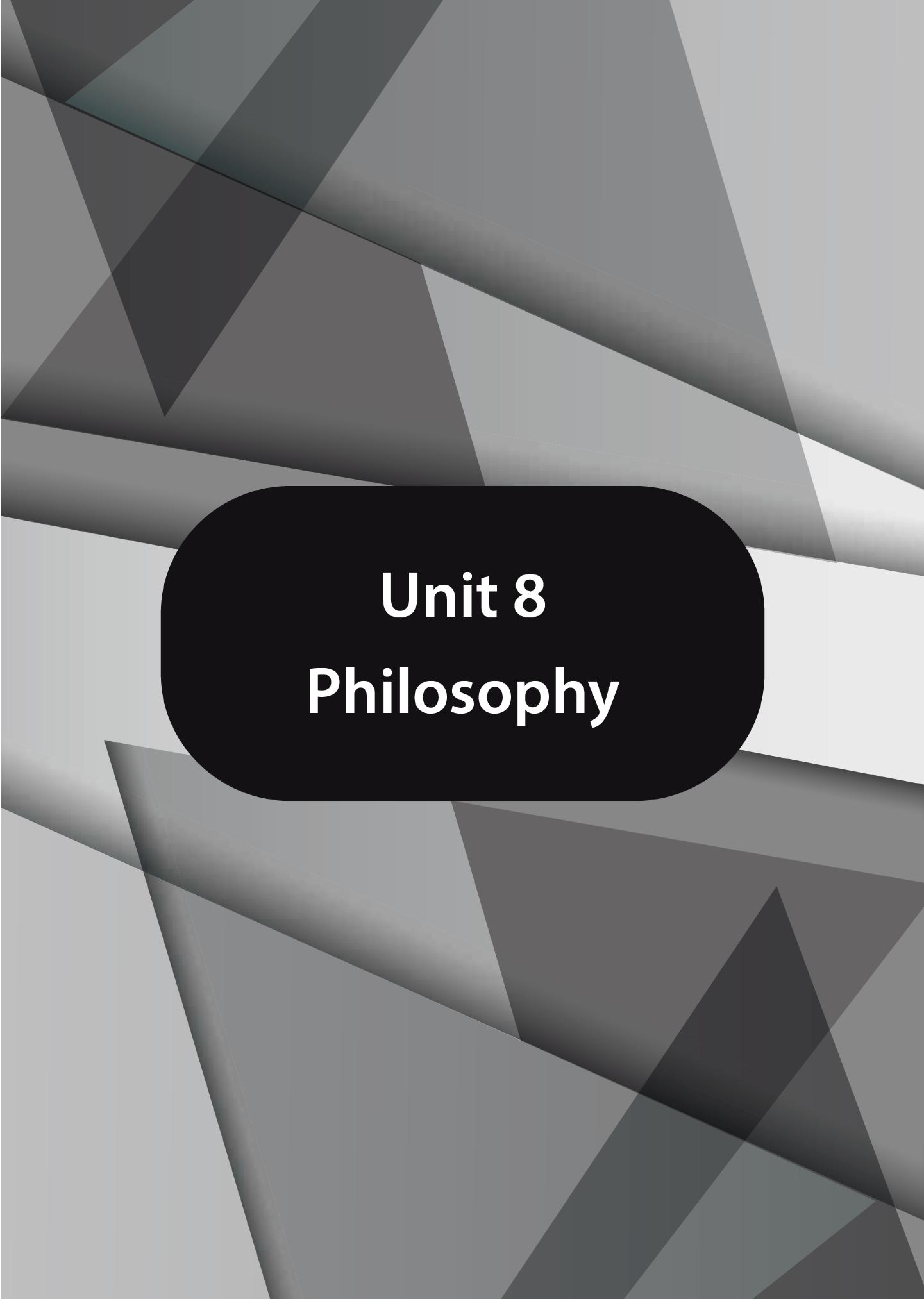
VII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. Jane Austen reveals the social problems and reform through the eye of Charlotte.
2. *Sanditon* became available to the public because of E. M. Forster.
3. *Sanditon* is different from other novels of Jane Austen in that it gives much concern on social problems, rather than romantic love.
4. Jane Austen became aware of her poor health when she was writing *Sanditon*.
5. From the passage, we can infer that Austen scholars have reached an agreement on Austen's death.

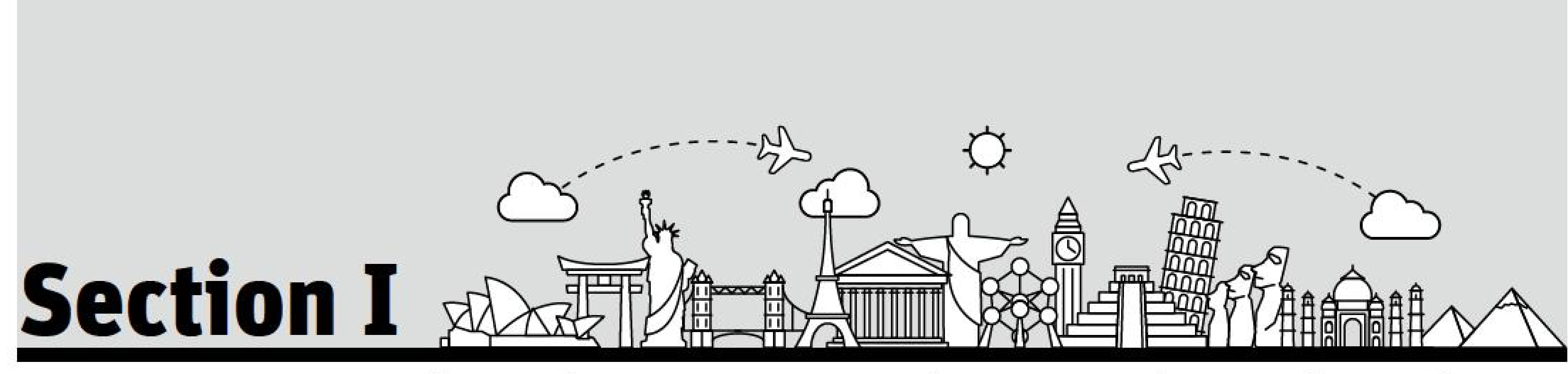
VIII. Rewrite the following sentences without changing their original meaning.

1. Although—or precisely because—*Sanditon* was composed by a dying woman, the result is robust, unsparing, and alert to all the latest fashions in human foolishness. It brims with life.
2. That certainty haunts the book, sharpens the pitch of its comedy, and sets it apart from her earlier works.
3. Parker wants to cash on the ever-rising fad for a coastal existence and for the bodily benefits that it is rumored to bestow.

IX. The passage mentioned that people moving to Sanditon had hypochondriacs. What's your understanding of hypochondriacs? Do you share the same opinion with Austen that hypochondriacs aren't wrong, but they're just early? Write a passage to express your idea.



Unit 8
Philosophy



Section I

Focus on Inductive Reasoning and Deductive Reasoning

There are two major types of logical thinking, inductive reasoning and deductive reasoning. Writers use both to build persuasive arguments.

The famous fictional detective Sherlock Holmes loved to display his incredible reasoning powers. He would often astound his friend Watson by correctly "guessing" the hometown, occupation, previous adventures, day's activities, marital status, and emotional state of a new client. Holmes could turn a scuffed boot, a muddy trouser cuff, a rare silk tie, and a tiny scar into an accurate biography of the stranger.

Example 1:

Did you know that the heart medicine digitalis is produced from the purple foxglove plant? The Mexican yam is the source of cortisone, a drug used in treating arthritis and other diseases. Antibiotics, insulin, and pain relievers are also derived from plants and animals. What other medicines might be obtained from as yet unstudied endangered species? Clearly, preserving the diversity of plants and animals on the earth is important to human life.

Example 2:

Many plants and animals that have not yet been studied by scientists are now facing possible extinction. In the past, antibiotics, heart drugs, and other medicines that come from plants and animals have extended the average person's life expectancy. Therefore, preserving the diversity of plant and animal life on the earth is important to human life.

The first example demonstrates inductive reasoning, using specific facts to draw a general conclusion. The second illustrates deductive reasoning, using a universal statement and a related fact to draw a conclusion.

Use inductive reasoning

You are probably familiar with inductive reasoning from having read about scientific studies and political polls. When you use inductive reasoning, you move from specific facts or observations to a general conclusion. To construct an inductive argument, follow these three steps: (1) Begin with a series of facts; (2) Study the facts, looking for a connection among them; (3) Draw a conclusion or a generalization.

Many inductive conclusions generalize about a population based on a sample. A population is the whole class of events, objects, or people at issue. A sample is the segment of this population that is actually examined. To be valid, a conclusion must be based on a sample that is both large enough and representative of the population. Although the gathered facts may not prove a conclusion, they can support the conclusion to a greater or lesser degree.

Use deductive reasoning

How did Sherlock Holmes "guess" the biographical details of strangers? By deduction, my dear Watson. He used a wide range of generalizations about people, such as *farmers have calloused hands and sunburns but factory workers have calloused hands and no sunburns*. When a stranger appeared, Holmes used his powers of observation to note such details as the style of clothes worn, the condition of fingernails, the color of the mud on shoes. Then he combined the details with a generalization and reached a conclusion about the stranger.

When you use deductive reasoning, begin with a generalization, state a related fact, and draw a conclusion based on the generalization and the fact. As the illustration below shows, deductive reasoning moves from a general statement to a more specific conclusion.

Many deductive arguments can take the form of a syllogism, a three-part formal statement, somewhat like the math equation "If A equals B, and B equals C, then A equals C". As you may know, the three parts of a syllogism are called the major premise, the minor premise, and the conclusion. Notice how the likelihood of a particular case of food poisoning can be predicted by deduction.

You are probably familiar with the kind of deductive reasoning shown above. It is the reasoning behind many health warnings phrased, "If you don't get enough ________, you will get ________."

A syllogism is said to be valid when it follows the rules of deductive reasoning. In addition, the major premise must be a universal statement that covers all or none of the population, never a part. No valid conclusion can be drawn from this major premise: Many dogs chase cats.

A syllogism may be valid without being true. In the next example, the major premise is untrue; therefore, although the syllogism is valid, it is not true.

Valid but Untrue Syllogism

Major Premise:	All dogs chase cats.
Minor Premise:	Holly is a dog.
Conclusion:	Holly chases cats.

The following syllogism is both valid and true. The major premise is a universal statement that is true. The minor premise is also true, and the conclusion follows from the major and minor premises.

Valid and True Syllogism

Major Premise:	A diet high in fat is unhealthful.
Minor Premise:	A typical teenager's diet is high in fat.
Conclusion:	A typical teenager's diet is unhealthful.

Evaluate inductive and deductive arguments

As a writer and as a reader, consumer, and voter, you'll need to evaluate the soundness of the logic in persuasive writing. The chart summarizes questions to ask when evaluating inductive and deductive arguments. For inductive arguments, evaluate the specific evidence to see whether it leads logically to the conclusion. For deductive arguments, evaluate both premises to determine the truth and validity of the conclusion.

Questions to ask in evaluating arguments

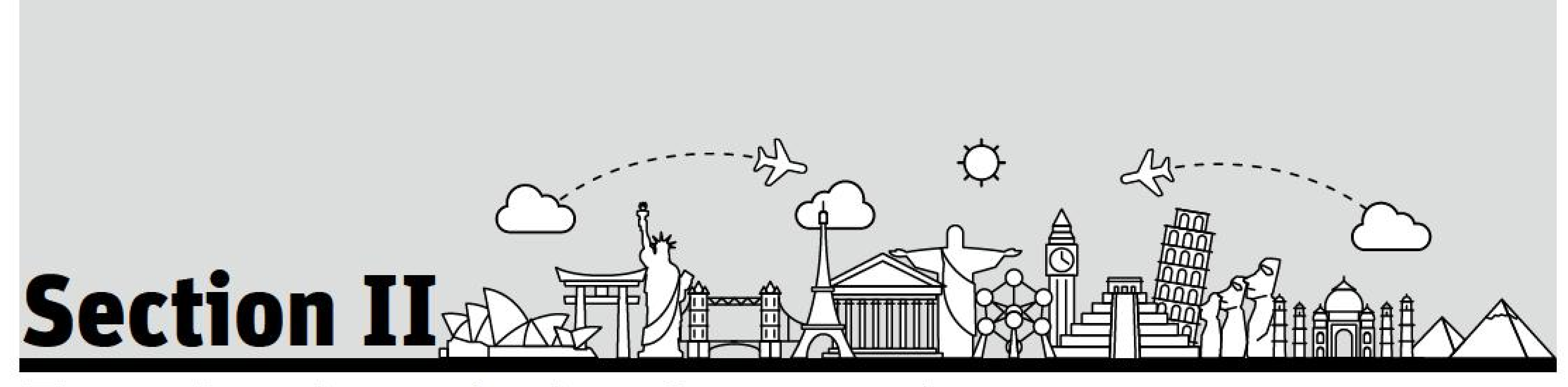
Inductive argument

1. What are the specific facts or evidence from which the conclusion is drawn?
2. Is each fact or piece of evidence accurate?
3. Do the facts form a representative and sufficiently large sample?
4. Do all of the facts or the evidence lead to the conclusion?
5. Does the argument contain any logical fallacies?

Deductive argument

1. What are the major premise, the minor premise, and the conclusion?
2. Is the major premise a universal statement?
3. Are both premises true?
4. Does the conclusion follow logically from the major and the minor premises?
5. Does the argument contain any logical fallacies?

(Adapted from *Deductive vs Inductive Reasoning—What's the Difference?*, edited by Ashley Crossman)



Section II

Text A: The Birth of Tragedy

Part 1 Power of Words

Core Words

① **amalgam** [ə'mælgəm] ***n.***

a mixture of different things

synonym mixture; hybrid; mix; compound

word family amalgamative; amalgamation; amalgamator; amalgamate

related phrase dental amalgam

Example 1 Millions of people have received amalgam fillings, although their popularity has dropped off in recent years.

Example 2 One can see the amalgam of these two sets of ideas in his work.

② **denounce** [dɪ'naʊns] ***vt.*** **(denounced/denounced/denouncing)**

to publicly state that someone or something is bad or wrong; to report (someone) to the police or other authorities for illegal or immoral acts; to announce formally the termination of (something, such as a treaty)

synonym condemn; denunciate; delate

antonym bless; harbor

word family denouncement

related phrase denounce somebody/something as something; denounce somebody to somebody

Example 1 He denounced the election as a farce.

Example 2 She denounced him to the police.

③ **emanate** ['eməneɪt] ***vt./vi.*** **(emanated/emanated/emanating)**

give out (breath or an odor)

synonym exhale; expire; give forth

word family emanation

related phrase emanate from; emanate out

Example 1 These chemicals can emanate certain poisonous gases.

Example 2 The moods and intentions of people can also be felt from the vibrations they emanate.

④ **fallacy** ['fæləsɪ] ***n.*** **(** ***pl.*** **fallacies)**

a misconception resulting from incorrect reasoning

synonym idola; paralogism

antonym actuality; certainty; reality

word family fallacious

related phrase ecological fallacy; post hoc fallacy

Example 1 This same fallacy is what causes some people to be afraid of flying on an airplane.

Example 2 It's a fallacy that the affluent give relatively more to charity than the less prosperous.

⑤ **galvanize** ['gælvənaɪz] ***vt.*** **(galvanized/galvanized/galvanizing)**

to shock or surprise someone so that they do something to solve a problem, improve a situation, etc

synonym fan; stimulate

word family galvanization; galvanizer

Example 1 The aid appeal has galvanized the country's business community.

Example 2 And unlike in the past, carry traders now have options, as central banks worldwide have hammered down rates in a concerted effort to galvanize the economy.

⑥ **instill** [ɪn'stɪl] ***vt.***

impart gradually; enter drop by drop

synonym transfuse

word family instillation; instillment

related phrase instill obedience; instill remove

Example 1 Her presence instilled faith into the children.

Example 2 I'm going to generalize here and say that the guys with communication problems tend to communicate too infrequently, and in a way that doesn't instill confidence in their troops.

⑦ **momentous** [mə(ʊ)'mentəs] ***adj.***

of very great significance

synonym important; crucial; considerable; material; big

word family momentously; momentousness

related phrase momentous project; momentous business

Example 1 This is a momentous development, for two reasons.

Example 2 This is a momentous day in the history of our country.

⑧ **noxious** ['nɒkʃəs] ***adj.***

injurious to physical or mental health

synonym harmful; toxic; evil; poisonous

word family noxiousness

related phrase noxious gas; noxious fumes

Example 1 The meat must be cooked, which will kill any noxious pathogens before you eat it.

Example 2 Many household products give off noxious fumes.

⑨ **nullify** ['nʌlɪfaɪ] ***vt.*** **(nullified/nullified/nullifying)**

to officially state that something has no legal force; to make something lose its effect or value

synonym invalidate; void

word family null; nullification; nullity; nullifier

Example 1 A missing or illegible name will nullify your vote.

Example 2 They knew the courts could nullify the marriage before the ink was dry.

⑩ **prominence** ['prɒmɪnəns] ***n.***

the state of being important, well-known, or noticeable

synonym excellence; eminence

word family prominent; prominently

related phrase come to/rise to/achieve prominence (as something); give something prominence/give prominence to something

Example 1 She first came to prominence as an artist in 1989.

Example 2 Every newspaper gave prominence to the success of England's cricketers.

⑪ **providence** ['prɒvɪd(ə)ns] ***n.***

(often capitalized) divine guidance or care; the quality or state of being provident

synonym forethought

antonym improvidence

word family provident; providently

Example 1 I awaken each morning and thank Providence for my good fortune in doing work I love.

Example 2 John had the providence to lay in supplies before the storm hit.

⑫ **readjust** [riːə'dʒʌst] ***vt./vi.*** **(readjusted/readjusted/readjusting)**

adjust anew

synonym readapt; reset

word family readjustment

related phrase readjust to

Example 1 The driver's seat is too high, I have to readjust it.

Example 2 In the end, you have to readjust your expectations.

⑬ **prerequisite** [priːˈrekwɪzɪt] ***n.***

If one thing is a prerequisite for another, it must happen or exist before the other thing is possible.

synonym pre-condition

word family requisite; requisition

Example 1 Good self-esteem is a prerequisite for a happy life.

Example 2 In the fast-moving world of web tech, being nimble is almost a prerequisite for survival.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

camouflage culprit rascal Titan

Part 2 Text

The Birth of Tragedy

In producing the brilliant hybrid *The Birth of Tragedy*, Nietzsche was able to find inspiration in the rich Romantic tradition fueled by Winckelmann and Herder, along with, in matters of tragedy, Goethe, Schiller, and the Schlegel brothers. The influence of August Wilhelm Schlegel[1] was much stronger than Nietzsche revealed, and he probably chose to mute his reliance on Schlegel in order to claim ownership of the important concept of tragedy's decline at the hands of Euripides[2], which features prominently in the structure of *The Birth of Tragedy* and provides much of the energy for Nietzsche's lifelong critique of Socrates, the theorist behind Euripides's dramas. Beyond these auspicious predecessors, who in the case of Goethe and Schiller were not only theorists but also outstanding playwrights, Nietzsche drew considerable philosophical inspiration from Schopenhauer, whose ideas on art, suffering, pessimism, and the principle of individuation strongly inform his argument, and of course from Wagner, who represented an amalgam of classical and Romantic traits, and whose theoretical writings and operas represented to the young Nietzsche the possibility of readjusting the modern sensibility along the lines of tragic, Dionysian[3] wisdom.

Nietzsche should be properly credited with elevating the status of the tragic chorus beyond anything his predecessors had achieved. In section 7 of *The Birth of Tragedy* he reviews and critiques earlier theories on the origin of tragedy, noting that they are all correct insofar as they trace the emergence of tragedy to the chorus, but fail to comprehend the nature of the ancient chorus. He first dispenses with the notion that the chorus represented the common people versus the aristocracy, then with the Schlegelian notion that the chorus represented the ideal spectator. Nietzsche does

credit Schiller with a more compelling explanation of the nature of the chorus, namely, that it served as a living wall around tragedy, in order to shut out the real world and preserve tragedy's ideal ground and poetic freedom. This definition of tragedy suited Nietzsche's interests quite well, since in all matters of art he was suspicious of naturalistic tendencies, that is, of efforts to equate art with mundane, day-to-day habits and events. The chorus is something "with which war should be openly and honestly declared against any kind of naturalism in art". By far the most innovative feature of Nietzsche's theory regarding the role of the chorus, however, is the elaboration of the satyr chorus and the nature of satyrs generally.

Original tragedy's chorus was composed of satyrs, those half-man, half-goat companions of Dionysus whom Nietzsche describes as mythical creatures of nature acting in a mythical state of nature. The satyr bridged the gulf between cultural man and natural man; he was immutable, powerful, and untouched by civilization. The cultured Greeks felt nullified when viewing the satyr chorus, deriving a metaphysical comfort from tragedy's message that life is undestroyably powerful and joyful despite the turmoil of appearances; behind the camouflage of all civilization, the Greeks could imagine these natural creatures living ineradicably, immune to the changes of generations and the history of nations. The satyrs relived the Dionysian experience of being torn to pieces and restructured, inspiring a religious reality despite their fictitious nature. In "The Dionysian Worldview" Nietzsche described how, in the primitive springtime dithyramb (passionate hymn), human beings did not express themselves as individuals, but as the species; now, the language of the satyr would come into play, a language consisting of gestures and dance. In the ancient Dionysian state of internality as Nietzsche describes it, a human being's normal, cognitive channels are switched off, and human "speech" transforms into dance.

The Dionysian world experienced by the cultured Greek was not an innocuous encounter, on the contrary, Nietzsche held that the Greeks were capable of the most delicate and severe suffering, by virtue of their insightful gaze into the horrific, destructive activity of world history, as well as their gaze into the cruelty of nature. What saved them from a reaction of Buddhistic denial of the will was art—art becomes the saving grace of life, and at this point in his argument Nietzsche details the transition from the Dionysian state back to mundane reality. There is a lethargic element to the Dionysian state of ecstasy, capable of suppressing all memory of one's individual past. Upon emerging from the ecstasy, however, mundane reality returns to fill the consciousness, resulting in nausea and an austere, will-negating mood. Now, Nietzsche applies his theory of tragedy to Shakespeare by comparing the nausea of the Dionysian Greek to the dilemma of Hamlet; both had gazed into the true essence of things, both had come to the realization that to act brings nausea upon them, since action would alter nothing in the eternal essence of things: "Knowledge kills action, action requires us to be veiled by illusion—this is the lesson of Hamlet lehre." Art now arrives as the saving, healing witch, for it alone is capable of redirecting our nauseous thoughts about the horror or absurdity of existence into viable and life-sustaining (vital) representations. Tragic art addresses how we master horror with the sublime, while comic art addresses how we master the absurd. "The satyr chorus of the dithyramb is the saving act of Greek art."

What emerges from this detailed analysis of the function of the chorus is the vibrance of tragedy as a physical and emotional response to a physical and emotional need. Art is not something dreamed up by human beings or added on as superficial dressing; instead, it is key to survival and it determines a given people's capacity for transforming suffering into life-affirmation and the style in

which they do it. It is not by accident that Nietzsche elevated Archilochus[4] and the lyrical, because this originator of lyric poetry both composed and led Dionysian choruses, thereby initiating and practicing a brand of Dionysian wisdom that Nietzsche cherished as much as the fully-developed tragedies of Aeschylus, Sophocles[5], and Euripides. Whereas Aristotle ignored or diminished the importance of dance, mimicry, gestures, and music, dismissing them as ornamentation, these are precisely the features of proto-tragedy that Nietzsche glorified in the tragic chorus, and he valued them for their ability to establish the link with and subsequently express the Dionysian essence. Moreover, the encounter with the Dionysian that is enabled by the ancient chorus not only "explains" the origin of tragedy, it provides an organic, physiological, and psychological framework for understanding art and its place in the human condition. Tragedy, Nietzsche argued, was of great historical consequence, and the loss of tragedy through the decline and death of myth could not be without historical consequences of its own.

In sections 1—9 of *The Birth of Tragedy* Nietzsche is indeed focused on providing an account of the rise of tragedy, exploring the significance of the mythology presented by Homer[6], juxtaposing (apposing) the culture of the Titans and Olympians, and otherwise setting forth the consequences of the arrival of the cult of Dionysus in Greece, with its special myths relating to the resurrective (revived) god who rules over both life and death. Beginning in section 10, a marked transition takes place, according to which Nietzsche spends the next six sections discussing the death of tragedy, a process that unfolds primarily because the validity of the myths is heckled until they eventually lose their appeal. Inasmuch as he had argued in the first nine sections for the existential (experiential) importance of tragedy as a means of instilling, Dionysian wisdom and superior capacity for life affirmation, the middle part of *The Birth of Tragedy* argues just as strenuously, if not more so, for the noxious effects of the loss of myth not only for the ancients but, in an unfortunate legacy, for moderns as well. A key ingredient to sustaining the viability of myth was suffering. Nietzsche first explains that it is a watertight historical fact that in its earliest form Greek tragedy dealt only with the suffering of Dionysus, who for a long time was the only hero depicted on the stage. Even when this hero adopted another identity, say that of Prometheus or Oedipus, essentially tragedy was working with a mask of the providence. It is crucial to stress this point because, according to Nietzsche, the Greeks simply could not tolerate the individual on the tragic stage, "the individual" here being the ordinary man or woman, the individual from the mundane world denounced by Schiller and Nietzsche as naturalistic. In fact, so averse were the Greeks to portraying the individual on stage that they used the Platonic distinction between Idea and idol to distinguish between the universal (Dionysus, the deity) and the individual.

Through the imagistic and representational powers of the Apollonian, Dionysus was represented to the spectators in a sheaf of identities, but in truth, Nietzsche argues, "this hero is the suffering Dionysus of the mysteries, this god who experiences in himself the sufferings of individualization." Here Nietzsche relates the myth of Dionysus who, as a boy, was torn to pieces by the Titans and was worshipped in his disindividuated state as Zagreus. The tearing to pieces of Dionysus is genuine Dionysian suffering, symbolizing his transformation into air, water, earth, and fire, prompting Nietzsche to adduce that the state of individuation per se is the source and momentous cause of all suffering. This powerful myth conveys the doctrine of the ancient mysteries, according to which there is a unity to everything that exists, individuation is the primal cause of evil, and art is the joyful hope that the spell of individuation will be broken and unity restored. This is another formulation of the switching from Apollonian to Dionysian state that characterizes

Nietzsche's description of the chorus, and here again we recognize the familiar juxtaposition of an ecstatic state with a state of revulsion upon returning to mundane reality.

Nietzsche goes on to say that the Homeric age with its myths, which had represented the triumph of the Olympian gods and a prevalence of the Apollonian, imagistic and orderly principle, was challenged by a new spirit symbolized by the disobedient Prometheus as depicted by Aeschylus. This Dionysian supplanting of the Homeric myths was powered by music, which infused the myths of the tragic age with new vitality, enabling the birth of tragedy. But at this point Nietzsche suddenly proclaims that it is the fate of every myth to elude away and hide in some historical reality; the Greeks had embarked on the path of transforming their entire mythical dream of youth into an arbitrary historical-pragmatic "history of youth". Nietzsche explains the necessity of this revolutionary, sobering act of replacing faith with reason, myth with history, in language that reveals his dual status as a philologist intent on objectively portraying the customs and cultural transformations of an ancient people, as well as a philosopher concerned about the cultural consequences of this historical transition for the quality of life in his own day:

"For this is the manner in which religions tend to die out. The mythical prerequisites of a religion become systematized under the severe, rational gaze of orthodox dogmatism as a fixed sum of historical events, and people begin anxiously to defend the credibility of the myths, yet bristle at any natural continuation and propagation of them; then the feeling for myth dies and in its place arises the demand for religion on historical grounds."

As any classical philologist will tell us, gods come and go. And as a later, more philosophical Nietzsche would tell us, "God is dead", and mankind itself is the collective culprit, having begun the process of killing all gods at that remote point in history when the Greeks began to lose faith in their myths.

Before concluding his pivotal section 10, Nietzsche named the individual he held responsible for the death of Dionysus and the spirit of music—Euripides, the third and last of the Greek tragedians, "sacrilegious Euripides" who killed Dionysus with his own "violent hands". Nietzsche was quite serious about pagan religion's special capacity for life-affirmation, and for that matter, his Romantic predecessor Novalis (Friedrich von Hardenberg) had similarly argued for the prominence of myth as it was embraced by Catholicism but spurned by Protestantism. For Dionysian Greeks the power of myth was vivid and real, representing nothing less than a literal, if momentary, rebirth along the lines of the eternally-resurrecting Dionysus. When he is finished heaping scorn on Euripides and his philosophical tutor Socrates, Nietzsche devotes the remainder of *The Birth of Tragedy* to discussing the new conditions under which a rebirth of tragic culture is possible, under the auspices of Wagnerian music. James I. Porter has even claimed that Nietzsche was not so much interested in the birth or death of Greek tragedy, and that he advertises the fictionality of his book by making it about a rebirth of German myth. But, fictionality aside, Nietzsche was genuinely concerned about the loss of myth and mythic power in the modern age, and Porter himself concedes that Nietzsche was aware of modernity's—not just Germany's—need for myth. The historical birth of tragedy, Nietzsche maintained, had been a transformative experience enabling a heightened form of existence, for only tragic art is capable of filling the void left by optimistic, theoretically oriented myths of religions and philosophers.

The middle sections of *The Birth of Tragedy*, 10—15, constitute a powerful critique of modernity's reliance on reason and cognition. In keeping with his dissertation on tragedy per se,

Nietzsche tries to keep the focus on how this unique Athenian invention declined, but by taking on not only Euripides but his philosophical mentor, Socrates, the battle quickly becomes much larger and the modern audience feels itself implicated and drawn in. The gravest error committed by Euripides was his bringing the spectator onto the stage, which Nietzsche interprets as a popularization of tragedy. Art begins to mirror mundane reality, a voice is given to civic mediocrity, and the reverence degenerates to mere wit, imprudence, and volatility. Nietzsche's fundamentally antidemocratic instincts came into play as he condemned Euripides for pandering to something as lowly and volatile as "the public", but we also know from his own understanding of tragic art that it emanated from a protected, ideal ground (the chorus) that served as a living wall against the naturalistic vagueness of the day-to-day. Nietzsche provides two reasons why Euripides deviated from his superior mentors Aeschylus and Sophocles: First, Euripides was not just a poet, he was also a critic, and second, Euripides dared to abandon the tragic conventions of his superior forerunners because he was galvanized by Socrates.

Whereas earlier tragedy dealt in the medium of Dionysian ecstasy and Apollonian contemplation, the new tragedy of Euripides, says Nietzsche, displays a popular, demystified style drawing on paradoxical ideas and fiery affects the Dionysian aesthetics that had prevailed up to this time were surrogated by Socratic aesthetics, which Nietzsche reduced to two formulas: Everything must be comprehensible in order to be beautiful, and only he who knows is virtuous. When Euripides applied Socratic aesthetics to his plays, one major change was the inclusion of a prologue, in which all the action of the drama was explained beforehand. Moreover, he intensified this demystifying and anti-mythical effect by adding the rascal "deus ex machina" to the conclusion of his dramas. These new devices of Euripides have appeal, to be sure, but by providing a sense of knowing and security to the audience, as well as a sense that all's well that ends well, they are mere devisals that fly in the face of Dionysian wisdom and its profound, transcendental symbolism. Thus, in Socrates we must recognize the opponent of Dionysus, the popular force who compels the god to flee.

Section 13 drills more deeply into the psychology of Socrates, with Nietzsche providing a modern psychobiography of one of Western civilization's greatest teachers. He begins by asserting that, in the Greek mind, Socrates and Euripides were paired as the highest exemplification of wisdom. Wherever Socrates went in Athens, he encountered individuals who, unlike him, claimed to be knowledgeable, yet whose knowledge amounted to nothing more than a conceit. When he questioned them using his famous method, Socrates established that the prominent men he interviewed practiced their professions merely out of instinct. Thus Socrates made it his goal in life to expose the fallacy of existing art and existing ethics, based as they were on instinct rather than knowledge, and he adopted the view that using knowledge he had a duty to correct existence. Nietzsche urges his readers at this point to consider how smug this Socratic mission was, especially in light of his famous renouncement that he did not know anything. What inspired Socrates to set himself above Homer, Pindar, Aeschylus, Phidias, Pericles, Pythia, and Dionysus? The explanation Nietzsche provides is clever enough to ensure some measure of sympathy for Socrates, even as he brands him a world-historical pervert. The key to understanding Socrates, Nietzsche argues, is his famous fiend, the little voice that spoke to him. When his intellect failed him, Socrates's inner voice (read: instinct), would speak to him, but always in an exhorted manner, therefore always negatively as opposed to creatively and affirmatively. When Socrates had a so-called gut feeling, it restrained him from doing something. Nietzsche pounces on this, asserting that in all productive human beings' instinct is precisely the creative-affirmative force, while consciousness acts critically

and dissuasively—Socrates is therefore "an authentic monstrosity per defectum!", or a freak who is lacking something.

(Adapted from "The Birth of Tragedy" by Adrian Del Caro[7], published in *A Companion to Friedrich Nietzsche-Life and Works,* edited by Paul Bishop)

Notes

① August Wilhelm Schlegel

August Wilhelm Schlegel (8 September 1767–12 May 1845), usually cited as August Schlegel, is a German poet, translator and critic, and with his brother Friedrich Schlegel the leading influence of Jena Romanticism. His translations of Shakespeare turned the English dramatist's works into German classics. Schlegel was also the first professor of Sanskrit in Continental Europe and produced a translation of the Bhagavad Gita.

② Euripides

Euripides is a tragedian of classical Athens. He is one of the few whose plays have survived, with the others being Aeschylus, Sophocles, and potentially Euphorion. Euripides is identified with theatrical innovations that have profoundly influenced drama down to modern times, especially in the representation of traditional, mythical heroes as ordinary people in extraordinary circumstances.

③ Dionysian

Dionysian is a philosophical and literary concept, or dichotomy, based on certain features of ancient Greek mythology. Many Western philosophical and literary figures have invoked this dichotomy in critical and creative works. In Greek mythology, Dionysus is the son of Zeus. Dionysus is the god of the irrationality and chaos, appealing to emotions and instincts.

④ Archilochus

Archilochus is a Greek lyric poet from the island of Paros in the Archaic period. He is celebrated for his versatile and innovative use of poetic meters, and is the earliest known Greek author to compose almost entirely on the theme of his own emotions and experiences.

⑤ Sophocles

Sophocles is one of the few ancient Greek tragedians whose plays have survived. His first plays were written later than those of Aeschylus, and earlier than or contemporary with those of Euripides.

⑥ Homer

Homer is the name ascribed by the ancient Greeks to the author of the *Iliad* and the *Odyssey*, two epic poems which are the central works of ancient Greek literature.

⑦ Adrian Del Caro

Adrian Del Caro is Professor of German Studies and Comparative Literature at the University of Colorado, Boulder.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. How did Nietzsche review earlier theories on the origin of tragedy?
2. How did the cultured Greeks view the satyr?
3. How do you understand Hamlet in terms of Nietzsche's theory of tragedy?
4. Why did Euripides deviate from his superior mentors Aeschylus and Sophocles?
5. What do you think of Dionysian aesthetics? Tell the differences between Dionysian aesthetics and Socratic aesthetics?

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. cognition, charisma ________
2. fury, furore ________
3. denounce, heckle ________
4. mimic, equivocal ________
5. pervert, recuperate ________
6. lethargy, dozy ________
7. spurn, gruff ________
8. culprit, heretic ________
9. squeamish, frail ________
10. widget, formica ________

V. Choose the word that best agrees with each group.

congenital	rectory	sundry	collie
covenant	nightdress	munition	defraud

1. sanctuary, Whitsun ________
2. flair, innate ________
3. innumerable, manifold ________
4. swindle, dupe ________
5. diocese, pontificate ________
6. ranch, sheepdog ________
7. fleece, leotard ________

8. paramilitary, commodore ________________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

authentic	depict	emanate	prologue
transcend	pander	propagate	platonic

1. I am beside myself with annoyance and not at all in the mood to ________________ to stupidity.
2. ________________ conversation and involvement must allow for a full range of likes and dislikes to be expressed, and also for criticism as well as acknowledgement.
3. He felt the coldness ________________ from her, a sense of the vast distance she had travelled.
4. If the idea catches on, it can be said to ________________ itself, spreading from brain to brain.
5. He was a kind of ________________ lover, an admirer who'd come around once a month and help her live out her fantasies.
6. Some of us constantly tell stories where we ________________ ourselves as having the qualities we secretly think we lack or that others need reminding of.
7. Euripidean drama commonly has an expository ________________ whose function is to outline the forthcoming action of the play.
8. You have to go beyond that, ________________ revenge and pique and cruelty and cowardice.

VII. Make a choice that best completes each of the following sentences.

1. Dr. Chan urges the international community to do everything it can to help developing countries from bearing the ________________ of disease pandemics.
   A. brunt B. juggernaut C. infinity D. achilles
2. The Chinese Government never regards aid to other countries as a kind of unilateral ________________ but as something mutual.
   A. alm B. alms C. perpetuity D. cravat
3. To handle this situation, Brig Mehmood Shah says the government is contemplating forming a permanent army ________________ in Swat.
   A. garrison B. waylay C. hone D. armoury
4. Swiss police checked the drivers' ________________ before allowing them to pick up the delegates.
   A. byelaw B. precept C. credentials D. devolution
5. A riot began when drug traffickers tried to free their jailed ________________.
   A. butch B. heterosexual C. pseudo D. confederate
6. Despite numerous failures, they continued to conduct the experiment without ________________.

A. flagging B. flagship C. torrent D. totem

7. Three men wearing balaclava-type masks dragged him to a ________ fence where the attack took place.

A. perimeter B. circumference C. continuum D. physique

8. Each users entries are kept separate from the others and can be password protected to prevent anyone else from ________.

A. peeking B. tiptoeing C. brainwashing D. buckling

9. Give me a map and I'll ________ along, one foot in front of the other, until we reach our destination.

A. plod B. chug C. intone D. remix

10. Companies often use the economy as a ________ to avoid taking responsibility for dropping sales.

A. surrogate B. scapegoat C. cad D. furnace

11. Mitchell is consulting with the officials on a proposal by his three-member international panel to break the ________ in peace negotiations.

A. bottleneck B. stalemate C. apartheid D. apostrophe

12. The official spoke on condition of ________ because the recommendations have not been released publicly.

A. manicure B. anonymity C. autograph D. clone

13. We can use our eyes and facial expressions to communicate virtually every subtle ________ of emotion there is.

A. foresight B. inertia C. nuance D. nostalgia

14. Under that proposal, people who went more than 63 days without coverage would have to pay a premium ________ of 30 percent.

A. surcharge B. underwrite C. extradite D. hydroelectric

15. His health broke down under the strain of overwork, and he returned to Ortona in 1869 to ________.

A. convalesce B. fondle C. gash D. liken

VIII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. Schopenhauer's ideas represent to Nietzsche the possibility of recalibrating the modern sensibility along the Dionysian wisdom.

2. Satyrs are those half-man, half-goat companions of Dionysus and bridge the gulf between cultural man and natural man.

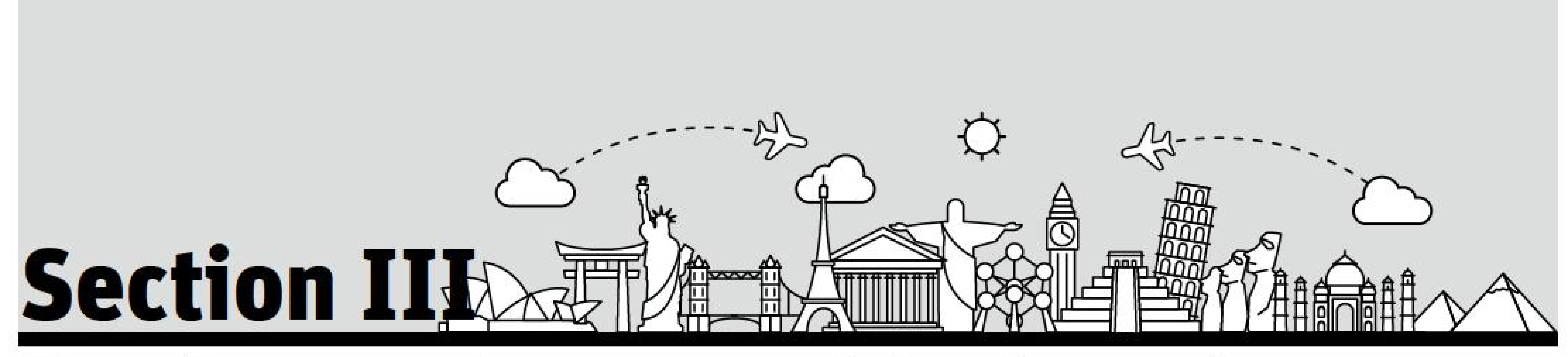
3. Dance, mimicry, gestures, and music are important ingredients to express the Dionysian essence.

4. Individual saves Greeks from a reaction of Buddhistic denial of the will.
5. In the Greek mind, Dionysus and Euripides are paired as the highest exemplars of wisdom.
6. Nietzsche's book can be regarded as a rebirth of German myth.

IX. Translate the following sentences into Chinese.

1. Art now arrives as the saving, healing sorceress, for it alone is capable of redirecting our nauseous thoughts about the horror or absurdity of existence into viable and life-sustaining representations.
2. Tragedy, Nietzsche argued, was of great historical consequence, and the loss of tragedy through the decline and death of myth could not be without historical consequences of its own.
3. In fact, so averse were the Greeks to portraying the individual on stage that they used the Platonic distinction between Idea and idol to distinguish between the universal and the individual.
4. This powerful myth conveys the doctrine of the ancient mysteries, according to which there is a unity to everything that exists, individuation is the primal cause of evil, and art is the joyful hope that the spell of individuation will be broken and unity restored.
5. The mythical prerequisites of a religion become systematized under the severe, rational gaze of orthodox dogmatism as a fixed sum of historical events, and people begin anxiously to defend the credibility of the myths, yet bristle at any natural continuation and propagation of them; then the feeling for myth dies and in its place arises the demand for religion on historical grounds.

X. After studying this passage, you may have a brief understanding of the birth of tragedy. Write an essay to introduce one tragedy that you have read within 300 words.



Section III

Text B: My Adventure with Nietzsche

Part 1 Power of Words

Core Words

① **austere** [ɒ'stɪə] ***adj.***

severely simple

synonym	serious; ascetic
antonym	fancy; indulgent; gluttonous
word family	austerity; austerely
related phrase	austere beauty

Example 1 The life of the troops was still comparatively austere.

Example 2 I found her a rather austere, distant, somewhat cold person.

② **coy** [kɒɪ] ***adj.***

having a shy or sweetly innocent quality that is often intended to be attractive or to get attention; not telling or revealing all the information that could be revealed

synonym	bashful; cutesy
word family	coyly; coyness
related phrase	coy about

Example 1 She gave him a coy smile.

Example 2 Tania was always coy about her age.

③ **dingy** ['dɪndʒɪ] ***adj.***

dark, dirty, and in bad condition

synonym	dirty; lowering; caliginous
antonym	clean; neat; tidy
word family	dingily; dinginess

Example 1 Shaw took me to his rather dingy office.

Example 2 He was living alone in a dingy bedsit in London.

④ **dreary** ['drɪərɪ] ***adj.***

feeling, displaying, or reflecting listlessness or discouragement; having nothing likely to provide cheer, comfort, or interest

synonym	cheerless; gloomy
antonym	cheerful; bright
word family	drearily; dreariness

Example 1 I was living in a dreary apartment in a run-down part of town.

Example 2 The family struggled through dreary economic times.

⑤ **ingenious** [ɪn'dʒiːnɪəs] ***adj.***

having or showing an unusual aptitude for discovering, inventing, or contriving; marked by originality, resourcefulness, and cleverness in conception or execution

synonym	inventive; creative
antonym	uncreative; maladroit
word family	ingeniously; ingeniousness

Example 1 She was ingenious at finding ways to work more quickly.

Example 2 In the end, it was Pete who thought of a really ingenious solution to the problem.

⑥ **involuntary** [ɪn'vɒləntərɪ] ***adj.***

happening to you although you do not want it to

synonym	nonvoluntary; uncouncious; automatic
antonym	voluntary; willful
word family	volunteer
related phrase	involuntary movement

Example 1 Overall, the patients who underwent the pallidotomy had fewer involuntary movements than those who received medicine alone.

Example 2 Her teeth were chattering and she gave an enormous involuntary shudder.

⑦ **redemption** [rɪ'dempʃən] ***n.***

the act of saving or state of being saved from the power of evil; the act of redeeming

synonym	salvation; repurchase
antonym	destroy; ruin
word family	redeem; redemptive
related phrase	beyond/past redemption

Example 1 He craves redemption for his sins.

Example 2 I have no doubt that we are polluting the environment beyond redemption.

⑧ **repress** [rɪ'pres] ***vt./vi.*** **(repressed/repressed/repressing)**

to not allow yourself to do or express (something); to not allow yourself to remember (something, such as an unpleasant event); to control (someone or something) by force

synonym	subdue; restrain
antonym	release; impel
word family	repressive; repression

Example 1 Brenda repressed the urge to shout at him.

Example 2 It's a cruel and vicious regime that represses all opposition.

⑨ **slander** ['slændə] ***n.***

a false spoken statement about someone, intended to damage the good opinion that people have of that person

synonym	libel; defamation; scandal
antonym	praise; compliment; eulogy
word family	slanderous; slanderously; slanderer

Example 1 He accused me of slandering him and trying to undermine his position.

Example 2 He has been questioned on suspicion of slandering the Prime Minister.

⑩ **supposition** [ˌsʌpə'zɪʃən] ***n.***

an idea or statement which someone believes or assumes to be true, although they may have no evidence for it

synonym	assumption; hypothesis; speculation
antonym	affirmation; conviction; assertion
word family	suppose; supposed

Example 1 There's a popular supposition that we're publicly funded but the bulk of our money comes from competitive contracts.

Example 2 The report has been rejected by the authorities, who said much of it was based on supposition or inaccuracy.

⑪ **uncanny** [ʌn'kænɪ] ***adj.***

strange and difficult to explain

synonym	weird; unearthly
antonym	normal; regular; natural
word family	uncannily

Example 1 I had this uncanny feeling that Alice was warning me.

Example 2 Tony was unnerved by the uncanny familiarity of her face.

⑫ **virulent** ['vɪrələnt] ***adj.***

extremely dangerous or harmful and quick to have an effect; showing strong negative and bitter feelings

synonym	deadly; venomous
antonym	avirulent; virtuous
word family	virulence; virulently

Example 1 A very virulent form of the disease appeared in Belgium.

Example 2 The media has waged a virulent hate campaign against her.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

bastion	Gothic	fortress	louse	psychopathic
spire	underside	workmanship		

Part 2 Text

My Adventure with Nietzsche

Like many another city person, I had never quite learned the names of flowers and flowering bushes, and so, early every spring, taking a bus across Central Park on some chilly afternoon, I would gaze in bewilderment at the coy appearance of color in the budded but still brownish stretches of the park. Narcissus? Hyacinth? The names went out of my head as fast as the names of the Greek and Roman gods. Urban Jewish boys growing up in the fifties never did get the hang of the natural world. A tree? It shouldn't fall on your head—what kind of tree it was, nobody knew, nobody cared. But now I cared, and not knowing what things were called was as maddening as seeing an old film on television and forgetting who had directed it. At Columbia, the bursts of yellow and pink, first pale, then bright and full, emerging before the brown-red brick of the central campus buildings, and around the gray sides of Low Library, softened the lines of stone, and perhaps the lines of thought, too. At Columbia, beauty had to fight for existence, and it seemed a kind of benediction.

As an undergraduate, I had never noticed these few signs of grace. Reading and thinking, I was sure, could be done anywhere—in Columbia's cramped old dormitories backing onto Amsterdam or Broadway; in the periodicals room at Butler Library, its smoky side chamber filled with large leather chairs and "private" book-lined clefts; in the yellow light of a subway station late at night as the express roared down the center tracks. When you are twenty, you don't need beauty. You ignore it, associating it with luxury; you trust it less than being dingy. But I needed it now, and I was sure that study was eased by Gothic spires, spacious academic halls, and open patches of field and woods. I felt a surge of longing for glamorous country schools. Cambridge? Duke? Dear God, had I conceived, at the age of forty-eight, a desire to go to Princeton? Study needed a setting, I told myself, as much as an opera singer needed castle fortress or a Druid temple.

At Columbia, in early spring, the number of football and Frisbee tossers doubled and redoubled, and a great many other undergraduates, like creatures newly emerged from the sea, sat on the broad steps of Low Library with their pale faces in the sun, which hung rather low in the sky above Butler Library to the south. Climbing up the stairs to get to Mathematics Hall for C.C. class, I walked around women in black jeans, T-shirts, and leather jackets, and men in Army drab, some with long hair or a touch of beard under the chin. Undergraduates as a tribe were both dreary and polite. Proudly reserved, they would nevertheless become quite eager if anyone showed serious interest in them. (Take one out to lunch and he would tell you everything.) A vaguely parental emotion stirred within me: Let them eat; let them get some sleep, some color.

It was a happy week. Reading Nietzsche on the heels of Mill, I was wildly exhilarated: More than once, I came close to laughing out loud at how good a time I was having, how lawless and strong I felt. For the moment, at least, I was freed from the burden of respect and of caring. For the American liberal (and some conservatives, too), everyone must be esteemed, everyone's complaints and troubles taken seriously, every cause, every group, every problem and failure respected, understood, sympathized with, given a break. It's an exhausting and exhaustive task, producing an inevitable disgust. In the nineties, liberal faith—or at least faith in governmental solutions to the problems of poverty, crime, inequality—was crumbling rapidly, and one sign of the collapse was a little voice that muttered insistently in one's brain: Not everyone deserves sympathy. Some people are screwing themselves up. Say that aloud, however, and you will get killed in some quarters. If hypocrisy is the tribute that vice pays to virtue, political correctness is the tribute that virtue pays to vice. Or so I thought in my new mood of Nietzschean scorn .

Nietzsche kicked hell out of liberal dutifulness. The assigned C.C. text, *On the Genealogy of Morals,* from 1887, one of Nietzsche's last books before he fell into insanity, is a hilarious, virulent attack on egalitarianism and democracy, on modern bourgeois civilization, on Judaism, Christianity—on everything that most Westerners would call humane and necessary. A tremendous explosion of scorn and despair, the book is unnervingly intelligent and authentically scandalous. For anyone tired of the routine shocks of movies or MTV or the farcical outrages of the New York vanguard in recent years, this was the real thing, an untamable and toughening book.

The weak, it turns out, have perfected a trick of extolling themselves and making the strong feel guilty. It is called morality, and it was invented by the Jews and early Christians in revolt against the old pagan warrior elites—Greeks, Romans, Persians, Egyptians, whoever. Here is Nietzsche in mid-argument, and in the full flight of wacky disgust:

"One will have prophesied already how easily the priestly mode of valuation can branch off from the knightly-aristocratic and then develop into its opposite; this is particularly likely when the priestly caste and the warrior caste are in jealous opposition to one another and are unwilling to come to terms. The knightly-aristocratic value judgments presupposed a powerful physicality, a flourishing, abundant, even overflowing health, together with that which serves to preserve it: war, adventure, hunting, dancing, war games, and in general all that involves vigorous, free, joyful activity. The priestly-noble mode of valuation presupposes, as we have seen, other things: It is disadvantageous for it when it comes to war! As is well known, the priests are the most evil enemies—but why? Because they are the most impotent. It is because of their impotence that in them hatred grows to monstrous and uncanny proportions, to the most spiritual and poisonous kind of hatred. The truly great haters in world history have always been priests; likewise, the most

ingenious haters: Other kinds of spirit hardly come into consideration when compared with the spirit of priestly vengeance. Human history would be altogether too stupid a thing without the spirit that the impotent have introduced into it—let us take at once the most notable example. All that has been done on earth against "the noble", "the powerful", "the masters", "the rulers", fades into nothing compared with what the Jews have done against them; the Jews, that priestly people, who in opposing their enemies and conquerors were ultimately satisfied with nothing less than a radical revaluation of their enemies' values, that is to say, an act of the most spiritual revenge. For this alone was appropriate to a priestly people, the people embodying the most deeply repressed priestly vengefulness. It was the Jews who, with awe-inspiring consistency, dared to invert the aristocratic value-equation (good = noble = powerful = beautiful = happy = beloved of God) and to hang on to this regression with their teeth, the teeth of the most abysmal hatred (the hatred of impotence), saying "the wretched alone are the good; the poor, impotent, lowly alone are the good; the suffering, deprived, sick, ugly alone are pious, alone are blessed by God, blessedness is for them alone—and you, the powerful and noble, are on the contrary the evil, the cruel, the lustful, the insatiable the godless to all eternity; and you shall be in all eternity the unblessed, abhorrent , and damned!" ... One knows who inherited this Jewish revaluation (i.e., the Christians)... In connection with the tremendous and immeasurably destined initiative provided by the Jews through this most fundamental of all declarations of war, I recall the proposition I arrived at on a previous occasion *(Beyond Good and Evil,* section 195) that with the Jews there begins the slave revolt in morality: That revolt which has a history of two thousand years behind it and which we no longer see because it has been victorious."

I will return to this passage, but let's get one thing out of the way fast: Nietzsche had nothing but contempt for the German national chauvinists and anti-Semites of the 1870s and 1880s; such passages as the above, though ravened by the Nazis, have to be read with some care as an element in Nietzsche's attack on all modern conceptions of justice and equality. It's not only the Jews whom Nietzsche louses up (and with considerable ambiguity—the passage can be taken as homage). *On the Genealogy of Morals,* which we read in its entirety, is, among many other things, a slander on the motives of any person who has tried to alleviate the sufferings of mankind. It's an attack on pity. The Judeo-Christian heritage, Nietzsche admits, had made man more interesting ("history would be altogether too stupid a thing without the spirit that the impotent have introduced into it"). Man acquired depth, a soul. But along the way he lost his health, his vigor, and his happiness. He had been struck down by guilt.

Some of Nietzsche's satanic laughter has, to my ears, a forced, theatrical quality, in the style of a hambone Mephistopheles singing at the Metropolitan Opera. But surely he was one of the greatest of all prose writers; an amazing writer really, spiteful, violent, exultant, with a fierce psychological penetration of everything and everyone that made disagreement with him a perilous undertaking. Appealing both to virulent pessimism and to pleasure, he drives hypocrisy right out of the reader's responses; he is the rebellious underside of relenting and sociable minds, saying what many had thought at one time or another but then rejected as cruel or unpleasant. Reading him, you got high on contempt, even if you rejected half of what he wrote as too murderously funny to be true. The style, filled with repeated and italicized words, dashes, parentheses, interjections, had a speaking vehemence; it was the style of avidity licensing its own excesses as Olympian play. If, at times, he rants, like some overeducated, psychopathic person heard dimly on the radio in the

middle of the night—Friedrich Nietzsche, the great philosopher and patron saint of cranks!—he was certainly the most subversively witty philosopher we had read since Plato. His urgency burned away the deliberate system—building of a Kant or a Hegel. After Nietzsche, all other writers seemed prudential and cautious.

How had the universities assimilated this most dangerous man? For there was no doubt Nietzsche had become a powerful influence on the academic left. In his first class on Nietzsche, Stephanson quoted Princeton (now Harvard) philosopher Cornel West to the effect that Nietzsche was the single most important influence on postmodern thought—which was pretty funny, since only fifty years earlier Nietzsche was widely reproached as the "archreactionary", a sort of Nazi house philosopher. After the war, Stephanson said, Nietzsche had been pried loose from the Nazis' grip, cleaned up and revived (by translator, interpreter, and exegete Walter Kaufmann among others), the repulsive parts of him ignored. A neat trick, but what would Nietzsche have made of it? And what would he have made of American academics turning his fervent language into the received ideas of the Modern Language Association (MLA), the professional association of college language teachers and a bastion of left-academic orthodoxy? Nietzsche the laudator of the "superman" as patron saint of the academic left? There was a joke buried here somewhere:

"*On the Genealogy of Morals* was C.C.'s most decisive push into modernism and into radical uncertainty. (We had read only excerpts from it in 1961.) A huge restlessness gathered behind the opening questions. "Under what conditions did man devise these value judgments good and evil? And what value do they themselves possess? Have they hitherto hindered or furthered human prosperity? Are they signs of distress, of impoverishment, of the degeneration of life? Or is there revealed in them, on the contrary, the galore, force, and will of life, its courage, certainty, future?" Nietzsche was trained as a philologist, so he examined the etymological significance of the words expressing "good" in the various languages, and discovered that in earlier ages "good" was associated with the self-gratification of noble and aristocratic men.

... the concept "good" has been sought and established in the wrong place: the judgment "good" did not originate with those to whom "goodness" was shown! Rather it was "the good" themselves, that is to say, the noble, powerful, high-stationed and high-minded, who felt and established themselves and their actions as good, that is, of the first rank, in contradistinction to all the low, low-minded, common and vulgar. It was out of this affliction of distance that they first seized the right to create values and to coin names for values..."

The original distinction, then, was between good and bad, not good and evil, and what produced the sense of good was an overflow of vitality, issuing at times in cruelty and acts of revenge, at times in generosity, joy, or piety—in any case, in careless acts, performed by instinct. Morality had nothing to do with it.

Which was quite an eye-opener. At the very least, Nietzsche cleared up some of the things that I, and many of the students, had found puzzling and disturbing in Homer. In the *Iliad* a vulgar character, Thersites, speaks in council, criticizing Agamemnon, the leader of the Greeks, in pretty much the same terms as anyone else, and for his troubles he gets soundly boxed on the ears by Odysseus and generally laughed at. That was bad—a lowborn person daring to speak in council. At the same time, the Greek aristocrats at war, at their feasts and fires and games, experienced themselves as justified, and felt little of what we would call pity, and nothing of what we would call guilt. (Shame, at one's own lack of success, was the negative emotion of the Greek warriors.)

The absence of those guilty emotions in Homer tended to confirm Nietzsche's etymological suppositions: The words were not there, and the emotions were not there. I now understood better than ever that my dismay when Odysseus kills the suitors at the end of the *Odyssey* was an emotion Homer couldn't possibly have intended his listeners to feel. What he intended them to feel was pleasure in Odysseus's righteous anger, satisfaction in revenge.

"The upper class valorizes its notions of beauty," said Manuel Alon, nailing it down in class, "while the common people are too preoccupied with survival to create a language." A neat formulation. And for once, the new-academic "valorize" sounded almost right: The language makers created value. For Nietzsche, the pagan warrior, despite his pleasure in cruelty, was man at his height. With slightly farcical affection, Nietzsche dubbed his superior and unconscious conqueror the "blond beast"—the *blonde Bestie*. Everything after his defeat was a falling away.

What a story! The priests (Nietzsche was speaking generally of a type), fueling their incompetence, their resentment of the warrior-ruler class, engage in heroic self-negation. They commit cruelty to themselves (refusing food, sensuality, luxury) rather than to other people, an act of will that greatly impresses the poor, the weak, and the suffering. As a way of consolidating their hold on these masses, the austere idealists of the priestly caste then create a new system, not of good and bad but of good and evil, in which the sufferers are good and the strong and powerful evil. "Ethics" replaces the natural vitality of instinct. And by this workmanship of hand—what Nietzsche called the "transvaluation of all values"—the forms of involuntary and resentful weakness are transformed into Christian virtues. Subjection is reborn as "obedience", cravenness as "patience", the inability to take revenge as "forgiveness", misery in this world as "eternal bliss" in the next.

So much for the Judeo-Christian tradition. So much for Jesus! Actually, the villain of the piece is less Jesus of Nazareth—who did not display "resentment", not even on the cross—than Saul the malevolent rug-weaver, later Paul the convert (later still the conquering St. Paul), whose enchanting eloquence and rage, and whose disgust for the body, made him the perfect "ascetic idealist". The priestly type blames the poor and weak, telling them they are sinners, the cause of their own suffering, but he also offers redemption, altering the direction of resentment.

Admire above all the forger's skill with which the stamp of virtue, even the ring, the golden-sounding ring of virtue, is here fabricated. They monopolize virtue, these weak, hopelessly sick people, there is no doubt of it: "we alone are the good and just," they say, "we alone are *boraines bonae voluntatis*" (men of goodwill). They walk among us as embodied reproaches, as warnings to us—as if health, well-constitutedness, strength, pride, and the sense of power were in themselves necessarily vicious things for which one must pay some day, and pay bitterly: How ready they themselves are at bottom to make one pay; how they crave to be hangmen.

The "will to power" was universal, Nietzsche said. Everyone felt it in one way or another, the weak as well as the strong.

What a description he had written of certain contemporary American political leaders! What a description of certain academics, feminists, and journalists! How utterly true of the Christian right and the members of the right-to-life movement, with their message of love and sanctity and their practice of slander and hate! I reveled in Nietzsche's insight. Who would not? The country was filled with abhorrence crying "Justice!" when they really meant "Power for me and my group!"

(By David Denby)

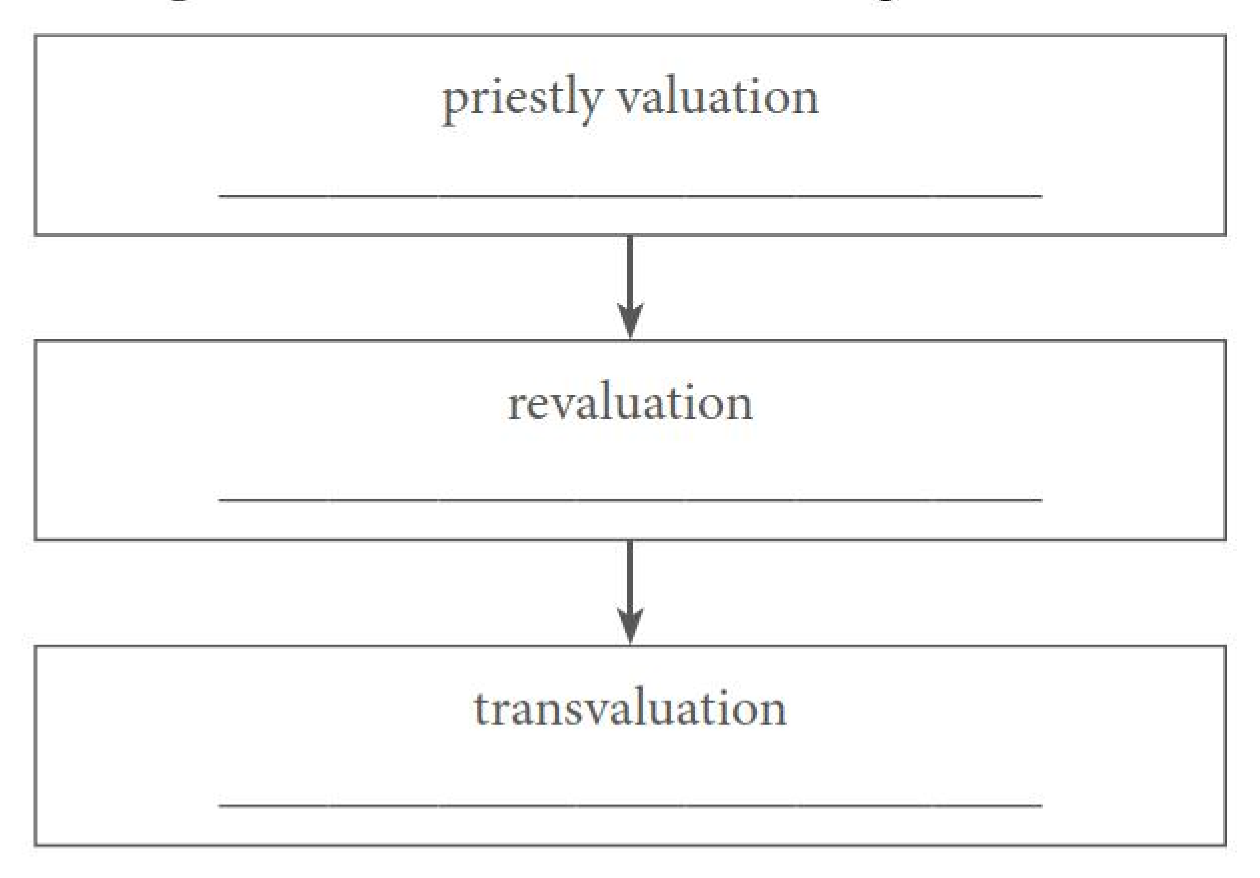
Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. Summarize Nietzsche's main viewpoints mentioned in the passage.
2. Use concise words to explain these three terms according to Nietzsche.



3. How did the author evaluate Nietzsche comprehensively in the passage?

IV. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

assimilate	pry	scorn	repress
soundly	hitherto	ingenious	

1. The disturbance was ________________ at last by the riot police.
2. The work fills a gap which has ________________ existed in our archaeological literature.
3. Sherman ________________ defeated Hood in several engagements and occupied Atlanta early in September.
4. Don't ________________ into private life of others.
5. And I will bring an everlasting ________________ upon you, and a perpetual shame, which shall not be forgotten.
6. Despite fascination with the world, the Chinese do not ________________ easily.
7. He thinks it was a(n) ________________ experiment and perhaps even representative of the future of advertising.

V. Match the word in the middle with its synonym on the left and antonym on the right. Use a dictionary for help if necessary.

Synonym	Word	Antonym
gratify	supposition	emancipate
hypothesis	vehemence	certainty
libel	slander	indifference
suppress	exhilarate	dishearten
genuine	repress	phoney
fervor	authentic	accolade

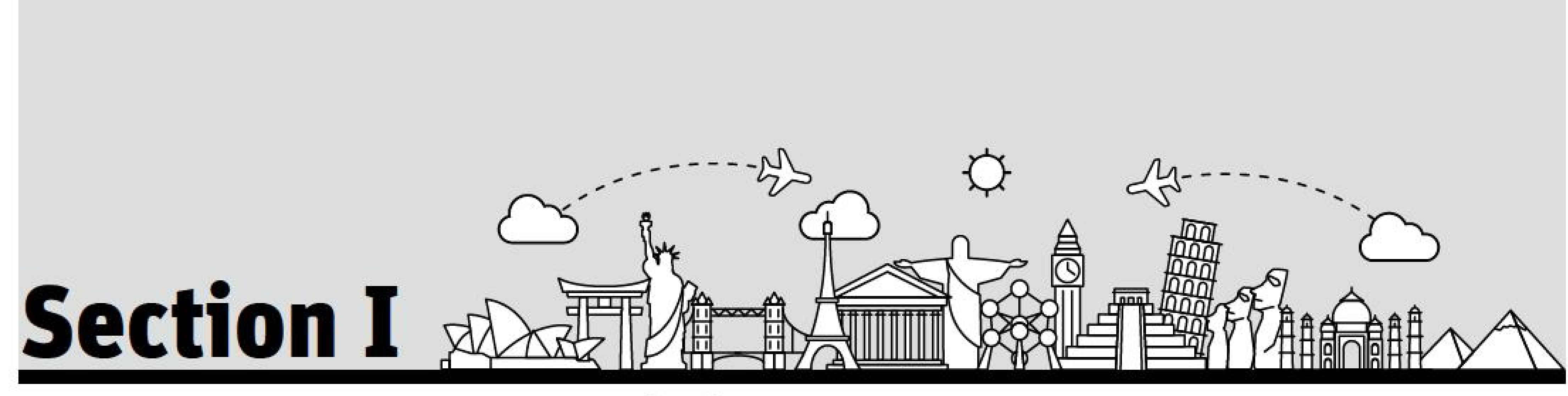
VI. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. The author has a high demand for the environment when reading.
2. The American liberal attaches much importance to coping with the problems of poverty, crime, and inequality.
3. Nietzsche's opinion in his book, *On the Genealogy of Morals* basically accord with what most Westerners would call humane and necessary.
4. Priests become the most spiritual and poisonous kind of hatred in that their hatred grows to monstrous and uncanny proportions.
5. Nietzsche found that in the earlier ages the judgment "good" was not associated with people's actions, but their class.
6. The author revealed the hypocrisy of liberal justice by introducing the priest type in Nietzsche's book.

VII. The topic for us to discuss is "communication with a great philosopher". You are required to introduce a great philosopher to others. You can introduce something about the philosopher's viewpoints, achievements, and works as well as your comments on him/her.



Unit 9
Politics and Sport



Section I
Focus on Summarizing

I couldn't imagine a more crucial skill than summarizing; we can't manage information, make connections, or rebut arguments without it.

—Mike Rose, *Lives on the Boundary*

The goal of summarizing

Summarizing is an essential skill to master if you want to succeed in college. The goal of a summary is to reduce the original text to about one quarter of its original length while retaining the most important information presented in the passage or reading. Good summaries reduce the original text to a bare bones version that: (1) identifies the overall message or main idea along with; (2) a few absolutely essential details that explain or prove the author's point.

Any time you struggle to summarize a chapter section you think you have understood perfectly, it's a strong clue that your comprehension is not complete. Either you haven't understood the main idea or haven't grasped a key relationship. When this happens, don't keep struggling to write the summary. Instead, mark the passage for another reading.

Summarize selectively

Summarizing what you read isn't something you can or should do for an entire chapter assignment. Rather, it's the kind of review you should save for special passages or sections—the ones you think might be the basis for an exam question or might prove useful for a term paper. Summarize as well material you found difficult to understand but now think you have understood. (Summarizing will tell you if you are correct.) Sorting out the main idea and the most essential details will force you to really dig into the material. In turn, digging deeper into the text will help you understand it better. Summarizing will also help you remember what you've read.

Pointers for summary writing

To get you off to a good start, here are some tips. The first seven apply to all kinds of summaries, whether they are written for your own personal use or for an instructor's assignment. The last two apply mainly to summaries written for other people to read.

1. Mark your text before you summarize. To make sure you have thoroughly mastered the author's ideas before you try to summarize them, underline, mark, and annotate the page, indicating what's important and what's not. As you learned earlier in this chapter, marking your text can help solidify your understanding of the material. Thoroughly marking up the material you plan on summarizing is also a good way of deciding which sentences or passages are essential and which ones are not. Some people prepare for summary writing by penciling a line through any sentences they consider nonessential.

2. Paraphrase the key point of each paragraph. Generally, how you annotate pages should

vary with the material. But if you are annotating and underlining in preparation for writing a summary, then you should identify the key point of every paragraph and note the main idea in the margins. When you are finished, go through your marginal list and put an asterisk or checkmark next to the ideas essential to your summary.

3. Use the author's main idea to guide your selection of details. If the main idea, or central point, of the paragraph or chapter section you are summarizing identifies a set number of theories, stages, studies, and so on—for example, "Erik Erikson described four stages of psychosocial development"—then your summary needs to include one of each theory, stage, or study. Skip one and you haven't fully explained the overall main idea. Where you can abbreviate is in the amount of time you spend describing each stage. Although the author might have given each stage three sentences of description apiece, you might describe each one in a sentence. However, if the central point is something like "Adolescence is an especially turbulent time of life" and the rest of the chapter section describes four or five ways in which adolescence is a time of conflict and change, then it's probably safe to include only two or three of the illustrations given. After all, what makes adolescence so turbulent is, to some degree, general knowledge, even common sense. You don't need lots of examples to explain the point.

4. Look for underlying relationships. As you read, try to determine how the author connects ideas as he or she moves from sentence to sentence. Is the author identifying the specific causes of one event or comparing and contrasting opposing points of view on the same subject? Does he trace a series of dates and events that preceded some major social change, or is she listing the various solutions experts have proposed for a pressing problem?

5. Maintain relationships in your summary. If the author compares and contrasts Thomas Jefferson and Andrew Jackson to illustrate how differently each president viewed the issue of government intervention in state politics, your summary should make the same overall point: When it came to intervening in state politics, the two presidents differed.

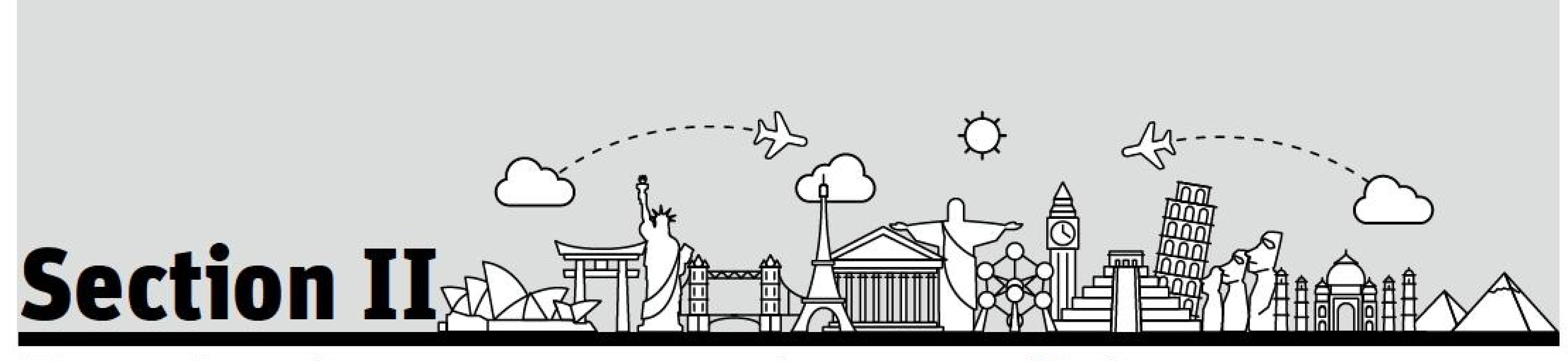
Your summary should not treat each man individually as if two separate portraits of two famous presidents had been the author's original purpose, or intention. If the material you are reading is organized by a comparison and contrast relationship, your summary should rely on the same organizational pattern.

6. Get right to the point. Although textbook writers are more inclined than most to open with the central, or key, point of a chapter section, they, too, frequently start with an introductory sentence or two.

7. Leave out any opinions of your own. Whether you are summarizing for research or for an assignment, your goal is to create an accurate version of the original material. That means you shouldn't distort the original by adding a value judgment. A summary should be a miniature version of the author's ideas and express only the author's thoughts.

8. If the writing gets choppy, connect sentences with transitions that identify relationships. Summaries require you to synthesize information—to pull ideas from different sentences or paragraphs and link them together into a new and original whole. The pulling together of ideas from different parts of a reading can produce a summary with an awkward, choppy style. While summaries used as chapter notes don't necessarily have to flow smoothly, it's still true that, even at a glance, you should be able to determine why one sentence follows another. The quickest way to achieve such clarity is to use transitions like the ones listed in the box below. Transitions are words, phrases, even sentences that signal the relationship between sentences.

(Adapted from *Reading for Thinking*, edited by Laraine Flemming)



Section II

Text A: The Conservative Tradition

Part 1 Power of Words

Core Words

① **bemuse** [bɪ'mjuːz] ***vt.*** **(bemused/bemused/bemusing)**

to make confused

synonym puzzle; bewilder; distract; absorb

word family bemusement

Example 1 He looked slightly bemused by all the questions.

Example 2 He was still bemused about the money.

② **blight** [blaɪt] ***n./vt./vi.*** **(blighted/blighted/blighting)**

a disease that makes plants dry up and die; something that causes harm or damage like a disease; a damaged condition; to damage (plants) with a disease; to damage (a thing or place)

synonym pestilence; blast

related phrase blight on

Example 1 Her guilty secret was a blight on her happiness.

Example 2 An embarrassing blunder nearly blighted his career before it got off the ground.

③ **charisma** [kə'rɪzmə] ***n.***

a natural ability to attract and interest other people and make them admire you

synonym grace; fascination

word family charismatic

related phrase personality charisma; leadership charisma

Example 1 He has neither the policies nor the personal charisma to inspire people.

Example 2 Every woman has her own unique brand of charisma.

④ **counterbalance** ['kaʊntəˌbæl(ə)ns] ***n./vt.*** **(counterbalanced/counterbalanced/counterbalancing)**

a weight that balances another; a force or influence that offsets or checks an opposing force; to oppose or balance with an equal weight or force; to equip with counterbalances

synonym counterpoise; counterweigh; counteract; countervail **related phrase** a counterbalance to

Example 1 Riskier investments tend to be counterbalanced by high rewards.

Example 2 His fear of his father is counterbalanced by a genuine respect for him.

⑤ **inauguration** [ɪˌnɔːgjʊ'reɪʃ(ə)n] ***n.***

an official ceremony when someone starts doing an important job in government; beginning of an important change or period of time

synonym beginning; start

word family inaugural; inaugurate

Example 1 We are only a month away from the inauguration of a new president.

Example 2 Eight months after Hoover's inauguration came the Wall Street Crash.

⑥ **jeer** [dʒɪə] ***vi./vt./n.*(jeered/jeered/jeering)**

to laugh at someone or shout unkind things at them in a way that shows you do not respect them

synonym razz; deride

word family jeering; jeeringly; jeerer

related phrase jeer at

Example 1 Don't jeer at the mistake of others.

Example 2 They began to jeer and insult him more than the other boys.

⑦ **pessimist** ['pesɪmɪst] ***n.***

someone who always expects that bad things will happen

synonym Jer.

word family pessimistic; pessimistically; pessimism

Example 1 Don't be such a pessimist!

Example 2 I'm a natural pessimist; I usually expect the worst.

⑧ **phoney** ['fəʊnɪ] ***n./adj.***

false or not real, and intended to deceive someone

synonym fraud; sharp; false; spurious

related phrase phoney mercy; phoney peace

Example 1 He's a complete phoney!

Example 2 It's a sort of phoney suspense really, because you don't really believe in it.

⑨ **rift** [rɪft] ***n./vi./vt.*****(rifted/rifted/rifting)**

a situation in which two people or groups have had a serious disagreement and begun to dislike and not trust each other; A rift is a split that appears in something solid, especially in the ground.

synonym crack; split

Example 1 The interview reflected a growing rift between the President and Congress.

Example 2 The earth convulsed uncontrollably, a rift opened suddenly.

⑩ **solitude** ['sɒlɪtjuːd] ***n.***

when you are alone, especially when this is what you enjoy

synonym privacy; loneliness

word family solitary; solitariness

related phrase in solitude

Example 1 Carl spent the morning in solitude.

Example 2 He enjoyed his moments of solitude before the pressure of the day began in earnest.

⑪ **typify** ['tɪpɪfaɪ] ***vt.*** **(typified/typified/tipifying)**

to represent in typical fashion; to embody the essential or salient characteristics of

synonym represent; symbolize

word family typical; typically; typicality; typification

related phrase typified by

Example 1 This letter typifies his loyalty and consideration.

Example 2 Expert systems are typified by logical functions such as rules, concepts, and calculations.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

apostle conservatism diplomacy patriotic traitor

Part 2 Text

The Conservative Tradition

The Conservative Party[1] exists to conserve; it is the party of the status quo. Unfortunately for it and its adherents all things change—the flower withered and the grass blighted. In another world, perhaps these things are restored and made new, but in this world the process of change poses a fundamental challenge to Conservatism as a political force. Many of those who vote Conservative do so because of an intuitive revulsion for the consequences of change, but for a Conservative Party

some accommodation with this process is inevitable—if only to ensure political survival. There is, then, a tension between instinctive Conservatism and expediency. Because of this, all Conservative leaders have faced charges of opportunism and betrayal; historians generally judge them by their success in adapting to change. Since the Conservative Party has existed for more than 150 years, during which time Britain has changed beyond recognition, historians are agreed that the Party has been a great success; intuitive Conservatives are less easily convinced.

Ironically, given the Conservative propensity to look back to some bygone golden age, during Britain's Imperial meridian in the mid-nineteenth century the country voted Liberal. Between the First Reform Act of 1832 and the third one in 1884, the Conservatives won only two General Elections. In 1841 Sir Robert Peel[2] became Prime Minister and proceeded to demonstrate how a Conservative leader could adapt to the forces of change. So successful was he in this enterprise that his own followers renounced him. In 1846 the bulk of the Conservative Party declared for agricultural protection, and when Peel and most of his Cabinet decided to repeal the Corn Laws[3] they found themselves without a party. Derided by their opponents as the "stupid party", the Protectionists spent nearly three decades in the wilderness. Most of the Peelites ended up living in political sin with the Whig-Liberal coalition which had passed the Great Reform Act. The inauguration of the Free Trade era coincided with unprecedented prosperity at home and with success abroad. The established order seemed good, and the Conservatives, ironically, seemed to be a threat to it; it was the Liberal Prime Minister, Palmerston[4], who seemed to embody the defense of the status quo. The Conservatives were reduced to defending him from his own radicals. Occasionally, when the Liberal quarrels became too vicious and the party split, the Conservatives would be allowed to hold office until the natural party of government decided to bury the rift—usually in the back of the Conservatives.

This situation suited the Conservative leader, the fourteenth Earl of Derby[5]. A traitor Whig (he sat in the Cabinet which passed the 1832 Act), Derby was not at all sure that the Conservative Party should hold office. To do so meant compromising with the process of change, with the risk of being reproached on further than one intended by the opposition. In opposition, the party could bolster Palmerston's natural conservatism. With a traitor Tory (Palmerston had served in a Tory Government for twenty years) presiding over the Liberals and an ex-Whig leading the Conservatives, the political scene presented a perfect template of the mid Victorian "age of counterbalance".

But it is not only Conservatives who are threatened by change. The long Liberal dominance of British politics may have seemed inevitable and unchangeable, but it too would be judged by how it handled the changes which were taking place in the world. It was clear that the death of Palmerston would open the way to further change, particularly in the franchise. The Liberals, under the ageing Lord John Russell, failed to agree among themselves upon what sort of extension of the franchise was needed, which let Derby and the Conservatives in for one of their infrequent occupations of the Treasury benches. Given Derby's aversion to change, and given the fact that his first lieutenant in the Commons, Benjamin Disraeli[6], had attacked Peel for betraying the interests of his natural supporters, it was generally expected that the Conservatives would fudge the question of reform. To the astonishment of most people (including, one suspects, themselves), the Conservatives passed a far more radical reform bill than the one the Liberals had proposed. It seemed to show that Derby had been right. Moderate Liberals like the Peelite Gladstone[7] dissented extending the franchise to the

householders in the borough, wanting, instead, a property qualification expressed in terms of rateable value of the house. In this they were nearly at one with "toughened" Tories like Lords Carnarvon and Salisbury who resigned from Derby's Cabinet. But Disraeli had his way and his day. Unprincipled and opportunist, as Salisbury alleged, the Conservatives might have been—but hardly "stupid". However, in 1868 the country once again showed how conservative it was by voting for the Liberals.

The new Liberal leader, Gladstone, was far less conservative than most of those who had elected his government. Embracing change like a man who had found a long-lost relative, Gladstone managed to alienate most of the interest groups who usually supported the liberal sovereignty, thus giving Disraeli the chance to pose as the real defender of the status quo; Gladstone had given the Conservatives a new lease of life. This led to the Conservatives finally winning a General Election in 1874, but by 1880 it seemed that the country had tired of the novel experiment of a Conservative government, and they once again voted for the Liberals.

There were three aspects to the Conservative response to their defeat. One strand was represented by the pragmatic, non-ideological administrative competence of the Conservative leader in the Commons, Sir Stafford Northcote. In terms of winning elections this amounted to nothing more than a hope that the Conservatives might once more be allowed to hold office when the Liberals quarreled. Northcote was the country-gentleman in politics, an executive politician in the Peelite mould, and he saw politics as the art of the possible. The Conservative benches were littered with his like, although few of them possessed his administrative skill. He was no great orator; indeed, if his enemies were to be believed, he could scarcely speak at all; but he commanded the confidence of his backbenchers. His spiritual heirs form now, as then, the great lastage of the Conservative Party. But if political parties need weight and stateliness to rule, they rarely win it through the exhibition of such qualities. Ideas, energy, charisma—these are the grappling hooks which attach an electorate to a party; it was no use looking to Northcote for these.

A second reaction to the 1880 defeat was to call for the reassertion of real Conservative principles. Because being in office involves compromise, there is a type of Conservative mind which embraces the purity of opposition as a hermit does the solitude of his cell; indeed, if such Conservatives had triumphed in the party for any length of time, a hermit's cell might have been all the Party would have needed to house its MPs. This strand of thinking was best typified by the man who had been, until 1878, Disraeli's sternest critic—Robert Arthur Gascoyne-Cecil, third Marquess of Salisbury and keeper of the Tory conscience.

To call Salisbury a pessimist hardly does justice to the gloomy cast of his mind. Macaulay once called Gladstone the "rising hope of those stern unbending Tories' who muttered disobediently against Peel"; Salisbury inherited this responsibility and proved more worthy of it. Salisbury regarded Disraeli as an unprincipled phoney. He looked to the future with great presupposition. He saw English politics beginning to polarize around the issue of class, and in such a politics there could be no doubt what the future of the aristocracy would be. Already, on the radical wing of the Liberal Party, the republican Mayor of Birmingham, the screw manufacturer, Joseph Chamberlain, had called upon the landed classes to support measures of social reform as the "ransom" for their property; once he succeeded Gladstone the outlook was bleak. Salisbury could not understand why fellow landowners such as Lord Hartington and the other Whig aristocracy carried on supporting the Liberals. In the circumstances which were approaching it behoved them to forget their historic ties and to unite in defense of their property. Salisbury articulated the politics of resistance, and few

have done it better, but he had taken office from Disraeli in 1874 and he had made his peace with him in 1878 by becoming his Foreign Secretary; was there, perhaps, even in this esquire of the right, a strain of compromise?

There was, however, a third strand of Conservative thought, neither pessimistic nor simply preoccupied with carrying on the Queen's government—and it was represented, if not invented, by Disraeli. In the post-Peel era, the Conservatives had been thrown back on their pivotal place, becoming the party of Anglicanism, agriculture and aristocracy. Disraeli could only be identified with these causes in a bad light and then only by those with weak eyesight. He may have been baptized an Anglican in his youth, but his Jewishness was apparent to all. He certainly possessed a country estate at Hughenden in Buckinghamshire—but only thanks to the generosity of the Bentinck family, who thought that the future leader of their party ought to have one. He considered himself as well-mannered, well-bred as any of his followers, but his bloodline went back through Venetian Jews, not to thugs who had come over with the Conqueror. In a party full of silent country gentlemen whose reading was confined to the account-book, Disraeli was a talkative novelist; in a party which took a certain pride in having no ideas beyond "Monarch, Church and Land", Disraeli shot them out as a Catherine wheel does sparks. There have been many more successful leaders than Disraeli in electoral terms, but there have been none, until recently, whose ideas and personality have so stamped themselves on the party. Between them, Disraeli and Salisbury provided two of the three pillars upon which the success of the Conservative Party in the twentieth century has rested.

The three main pillars of the Conservative Party this century have been the Establishment, the Union and the Empire; all three foundations were laid in the Disraeli-Salisbury era. The "Establishment"—the Church of England, the House of Lords, business and agriculture—has always been a bastion of Conservative support. Of course, since these terms are short-hand for multifarious interests, it must not be supposed that there was anything like unanimous support for the Conservative Party but, in the face of the growing radicalism of the other political parties, the Establishment came increasingly to look towards the Conservatives. The fact that it hardly seems worth mentioning that the Conservatives were the party of Empire is, itself, proof of the success of Disraeli's work. Yet this was not a natural development, and as late as the 1890s the Liberal Prime Minister, Lord Rosebery, was somewhat bemused by the popular notion that you could not be a Liberal and an Imperialist. Nor was this surprising. Lord Palmerston, Liberal Prime Minister from 1855 to 1857 and again from 1859 to 1865, was a great Imperialist, and his patriotic foreign policy had been in stark contrast to the caution and isolationism evidenced by his Conservative rival, the Earl of Aberdeen. Indeed, under Canning and Aberdeen, the Conservatives had almost continued with their eighteenth-century role as the "country party" which abstained from costly foreign entanglements. But one of the benefits of the splinter of 1846 from the Conservative point of view was that it carried one of Aberdeen's greatest admirers, Gladstone, into the Liberal Party, where he proceeded to hoist the flag of morality. Under Gladstone the Liberals became the party which persisted in taking a moralistic approach to foreign policy, even when it was not to Britain's advantage. This gave Disraeli the chance to drape the responsibility of Palmerston around his own shoulders. During the great diplomatic crisis over the Balkans between 1875 and 1878, Disraeli bridled to take a leading role for Britain, and in so doing he defeated those, like the fifteenth Earl of Derby, who held to a more traditional view of how Conservatives should conduct foreign policy.

Although historians have been critical of Disraeli's diplomacy and skeptical about his claims

as a social reformer, his lasting legacy to the party lay in these two areas—and in the links he established between them. The twin themes of "imperium" and "sanitas" became an integral part of the Conservative creed, and for a century they were to serve the party well. To criticize Disraeli for being nothing more than an orator is to miss the point; the great inarticulate mass of the Conservative Party stood in need of nothing so much as they did an orator. They knew what they felt, but they needed to be able to explain why they thought the way they did—and no one has ever been better at explaining the Conservative creed to Conservatives than Disraeli.

Of course, Disraeli was fortunate—like Salisbury—in being faced by Gladstone. In his foreign and domestic policy Gladstone pursued a recognizably Liberal line, and so gave the Conservatives what they need most—an enemy against which to unite the country. Speaking at the Crystal Palace on 24 June 1872 Disraeli laid down the three great aims of the Conservative Party: to maintain our institutions, to uphold the Empire, and to elevate the condition of the people. It may be true that he did little to embody these ideas in legislation, but it was the very fact that he allowed his mind "free play" that allowed his successors to claim they were emulating him. His rhetorical flourishes about "One Nation" and Imperialism gave ammunition to Conservatives less mundane than Northcote and less pessimistic than Salisbury—a fact quickly recognized by the first of many who claimed to wear the "responsibility of Elijah", Lord Randolph Churchill.

The death of Alexander the Great was followed by the wars of the Diodarchi—the struggle to succeed to his Empire by his lieutenants; there was a similar, if less bloody battle to succeed Disraeli. Northcote, as leader in the Commons and repository of Tory soundness, had many advantages, but the ability to win over the electorate seemed to be lacking; in power he would perform tolerably well—but how would the Conservatives ever acquire power under him? To this two answers were offered. On the one hand was Salisbury's massive pessimism. Although philosophically glum, his lordship had developed a nice line in realism since the days when his "jibes and flouts and jeers" had been used by good Liberals to frighten their children. His operation over the Third Reform Act of 1884 had showed a mastery of detail and an eye for the main chance which marked him out as the future leader of the party. But his rallying cry was hardly a holler cry to the masses; the Conservatives may have won a majority in the boroughs in 1885, but there could be no guarantee that this would continue; the previous 50 years had not bred confidence in Conservative success. Here, however, the cards fell Salisbury's way. Gladstone's espousal of Home Rule for Ireland gave the Conservatives a second main line of support—defense of the Union. Allied to Disraeli's rhetoric about Imperialism and social reform, the defense of the Union would provide the Conservatives with a rallying cry which, as late as the 1992 General Election, still had its effect. The other main apostle of ideas about how to win elections was Lord Randolph Churchill.

Lord Randolph lacked judgment, even as he lacked morality and good taste. His rhetoric was vulgar in an age when the aristocracy was expected to provide a good rather than a bad example. His ideas, such as they were, were inception and second-hand, and he provided himself the best definition of what he meant by "Tory democracy"—opportunism mostly. But if "Tory democracy" was a device for persuading the democracy to vote Tory, then it was something of which the party stood in need. Churchill's banging of the Disraelian drum of social reform, and the obvious support he enjoyed from the constituencies, all suggested another line of approach which lay open to the Conservatives: "One Nation" Toryism, which would convince the masses that it was from

the Conservatives that they could expect practical social reforms and without the usual Liberal sermons.

(Adapted from *A History of Conservation Politics*, by John Charmley)

Notes

① Conservative Party

The Conservative Party was founded in 1834 from the Tory Party—giving rise to the Conservatives' colloquial name of Tories—and was one of two dominant political parties in the nineteenth century, along with the Liberal Party.

② Robert Peel

Robert Peel, a British statesman and member of the Conservative Party, served twice as Prime Minister of the United Kingdom (1834–1835 and 1841–1846) and twice as Home Secretary (1822–1827 and 1828–1830). He is regarded as the father of modern British policing and as one of the founders of the modern Conservative Party.

③ Corn Laws

The Corn Laws were measures enforced in the United Kingdom between 1815 and 1846, which imposed restrictions and tariffs on imported grain. They were designed to keep grain prices high to favor domestic producers. The laws did indeed raise food prices and became the focus of opposition from urban groups who had far less political power than rural Britain. The Corn Laws imposed steep import duties, making it too expensive to import grain from abroad, even when food supplies were short. The laws were supported by Conservative landowners and opposed by Whig industrialists and workers.

④ Palmerston

Palmerston was a British statesman who served twice as Prime Minister in the mid-19th century. For most of 1830 to 1865 he dominated British foreign policy when Britain was at the height of her power.

⑤ Earl of Derby

Earl of Derby is a title in the Peerage of England. The title was first adopted by Robert de Ferrers, 1st Earl of Derby under a creation of 1139. It continued with the Ferrers family until the 6th Earl forfeited his property toward the end of the reign of Henry III and died in 1279. Most of the Ferrers property and, by a creation in 1337, the Derby title, were then held by the family of Henry III. The title merged in the Crown upon Henry IV's accession to the throne.

⑥ Benjamin Disraeli

Benjamin Disraeli was a British politician and writer who twice served as Prime Minister of the United Kingdom. He played a central role in the creation of the modern Conservative Party, defining its policies and its broad outreach.

⑦ Gladstone

Gladstone first entered Parliament in 1832. Beginning as a High Tory, Gladstone served in the Cabinet of Sir Robert Peel. After the split of the Conservatives Gladstone was a Peelite. The Peelites were a breakaway faction of the British Conservative Party, existing from 1846 to 1859, who joined with the Whigs and Radicals to form the Liberal Party ("Liberal" referring to their position on economic matters). They were called "Peelites" because they were initially led by Sir Robert Peel, who was the British Prime Minister and Conservative Party leader in 1846.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What does "this situation" refer to in "this situation suited the conservation leader" of the third paragraph?
2. How did the Conservative respond to their defeat? Explain briefly in your own words.
3. What are the three main pillars of the Conservation Party this century? Explain briefly in your own words.
4. How do you think of foreign policy adopted by Palmerston and Disraeli?
5. How does the author comment on Benjamin Disrael?

IV. Match the words in the box with their definitions.

charisma	conservatism	inaugural	pessimist	pragmatic
preside	propensity	reassert	savor	subvert

1. ________________ a person who always expects that bad things will happen and that something will not be successful; the tendency to have the feeling
2. ________________ first, and marking the beginning of something important, for example the time when a new leader or parliament starts work, when a new organization is formed or when a new organization is formed or when something is used for the first time
3. ________________ to try to destroy the power and influence of a government or the established system
4. ________________ the tendency to resist great or sudden change
5. ________________ in a practical and sensible way rather than by having fixed ideas or theories
6. ________________ to make other people recognize again your right or authority to do sth.,

after a period when this had been in doubt

7. ________________ to lead or be in charge of a meeting, ceremony, etc.

8. ________________ the powerful personal quality that some people have to attract and impress other people

9. ________________ to fully enjoy the taste or smell of something

10. ________________ a tendency to a particular kind of behavior

V. Choose the word that best agrees with each group.

bemused	charisma	counterbalance	orator	propensity
preside	solitude	talkative	toughen	traitor

1. tendency, partiality, inclination ________________
2. defector, conspirator, turncoat ________________
3. lead, direct, chair ________________
4. offset, compensate, counteract ________________
5. strengthen, harden, reinforce ________________
6. speaker, debater, declaimer ________________
7. charm, allure, glamour ________________
8. loneliness, privacy, seclusion ________________
9. chatty, loquacious, garrulous ________________
10. confused, puzzled, bewildered ________________

VI. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

behove	competence	grapple	overstate	preoccupy
purge	reassert	renege	sluggish	splutter
denounce	grapple	hierarchical	mystify	relentless
shimmer	gregarious	sheepish	uprising	vociferous

1. Conservative Christians dread another Obama administration, but ________________ over voting for a centrist whose faith lies outside orthodox Christianity.

2. The prime minister was under pressure to ________________ his authority over the party and bury talk of a leadership challenge.

3. Recovery has been much slower and much more uneven than most forecasts had suggested at the beginning of this year, and opinion polls during the election showed that economic worries at home ________________ Americans more than the prospect of war with Iraq.

4. After watching each video, participants evaluated the interviewee on general ________________, trust worthiness and likability.

5. With nearly 79 million newcomers on our planet each year it would ________________

us to apply a systems approach in order to curb overpopulation, which threatens our ecosystem and, consequently, humanity.

6. The children were tired and ________________ and didn't seem interested in any of the games.
7. His car barely made it across the finish line, ________________ and choking, before the fuel supply dried up.
8. The agency says it relied on a government commitment to provide liquidity, but the government ________________.
9. Employees leaving the government were encouraged to ________________ their computer files.
10. Fully 48% of Americans believe the media ________________ the seriousness of global warming.
11. It was a strange moment, and I had to ________________ with conflicting sensations.
12. The public figures who ________________ China in June are now sounding more conciliatory notes.
13. A horrible series of futile ________________ against impossible odds and always ending in butchery and defeat for the rebels.
14. Many ________________ species obviously cooperate with others of their own kind for the benefit of all.
15. He invariably believed completely in his own case and pursued it ________________ to the end.
16. That night, the glow of her lanterns ________________ on the water like dancing jewels.
17. As long as globalization is synonymous with economic imperialism it is worthy of the most ________________ opposition.
18. Detective Oakley was ________________. He had never seen such a strange set of evidence in the whole of his career.
19. There is a ________________ structure, but managerial authority is respected as a benign guardian of company interests.
20. Many economists avoid talking about unemployment in public, adopting a rather __________ tone when forced to confront the issue.

VII. Classify the words into groups.

antiseptic	clam	colt	defrost	hacksaw
harrier	Labrador	lizard	overcharge	phoenix
protractor	reindeer	relaunch	remix	renegotiate
repaint	restate	ripper	searchlight	secateurs
sensor	spool	subliminal	tadpole	toolbox
transistor	tripod	underfund	unicorn	vulture

1. Words for animals: ____________________
2. Words for tools: ____________________
3. Words that have affixes: ____________________

VIII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

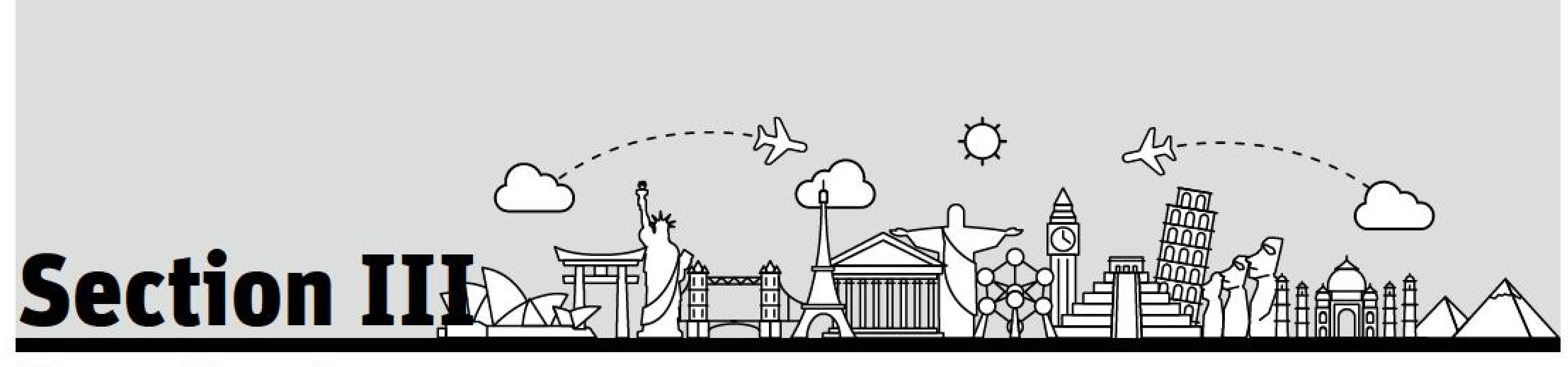
1. Palmerston began his parliamentary career as a Whig, then switched to the Tory.
2. Robert Peel still repealed the Corn Laws even if his natural supporter expressed strong disapproval of the decision, so that his own followers refused to connect with him.
3. It is not only Conservatives but also Liberals are threatened by change.
4. Gladstone supported the extension of franchise to the householders in the borough.
5. Robert Peel, Gladstone, Benjamin Disraeli, Palmerston and Stafford Northcote all served as Prime Minster of United Kingdom.
6. Disraeli, a British Politician and writer who twice served as Prime Minister of the United Kingdom, was good at explaining the Conservative principles. He also forged a bitter rivalry with Gladstone of the Liberal Party.
7. Being in office involves compromise. Salisbury had attacked Disraeli by calling him an unscrupulous fanfaron, but later he had ended an argument with Disraeli after he had taken office from Disraeli.
8. The Conservatives staunchly support the maintenance of the United Kingdom, and oppose the independence of any of the countries of the United Kingdom.
9. The Conservative Party exists to conserve; it will try to refuse to change.
10. The Establishment, the Union and the Empire are the three main pillars of the Conservative Party.

IX. Label each of the following statements F for fact, O for opinion, or B for a blend of both.

1. Many of those who vote Conservative do so because of an intuitive revulsion for the consequences of change, but for a Conservative Party some accommodation with this process is inevitable—if only to ensure political survival.
2. Ironically, given the Conservative propensity to look back to some bygone golden age, during Britain's Imperial meridian in the mid-nineteenth century the country voted Liberal.
3. To the astonishment of most people (including, one suspects, themselves), the Conservatives passed a far more radical reform bill than the one the Liberals had proposed.
4. Moderate Liberals like the Peelite Gladstone dissented extending the franchise to the householders in the borough, wanting, instead, a property qualification expressed in terms of rateable value of the house.

5. To criticize Disraeli for being nothing more than an orator is to miss the point; the great inarticulate mass of the Conservative Party stood in need of nothing so much as they did an orator . They knew what they felt, but they needed to be able to explain why they thought the way they did—and no one has ever been better at explaining the Conservative creed to Conservatives than Disraeli.

X. Write a paragraph of 250 words to summarize the passage.



Section III
Text B: The Great Game

Part 1 Power of Words

Core Words

① **aftermath** ['ɑ:ftəmæθ] ***n.***

the period of time after something such as a war, storm, or accident

synonym sequel; backwash

related phrase aftermath of war; immediate aftermath

Example 1 The recession and its aftermath have already pushed down some older workers.

Example 2 The aftermath of the war is also of religious significance.

② **cavalry** ['kæv(ə)lrɪ] ***n.***

the part of an army that fights on horses

synonym horse; trooper

word family cavalcade; cavalryman

related phrase mechanized cavalry; light cavalry

Example 1 The cavalry coursed the fleeing troops.

Example 2 The cavalry unit must be remounted immediately.

③ **deceit** [dɪ'si:t] ***n.***

make people believe something which is not true

synonym fraud; lie

antonym truth

word family deceitful; deceitfully; deceitfulness

Example 1 Yellow is a symbol of jealousy and deceit.

Example 2 She engages in deceit every day, lying to her parents about her work.

④ **feat** [fi:t] ***n.***

something that is an impressive achievement; a deed notable especially for courage

synonym merit; exploit

word family feature

related phrase achieve a feat; a remarkable feat

Example 1 Man's first landing on the moon was a feat of great daring.

Example 2 These simple tasks are no small feat for a robot, however.

⑤ **flurry** ['flʌrɪ] ***n.***

a time when there is suddenly a lot of activity

synonym combustion; turmoil

related phrase in a flurry; slashing flurry

Example 1 After a quiet spell there was a sudden flurry of phone calls.

Example 2 The day started with a flurry of activity.

⑥ **frail** [freɪl] ***adj.***

easily damaged or broken; weak and thin because of sickness

synonym weak; tender; slight

antonym tough; firm

word family frailty; frailness

related phrase frail health

Example 1 She lay in bed looking frail.

Example 2 The frail boat rocked as he clambered in.

⑦ **inaugural** [ɪ'nɔːgjʊr(ə)l] ***adj.***

marking a beginning; first in a projected series

synonym opening; preliminary

word family inauguration; inaugurate

related phrase inaugural addresses; inaugural events

Example 1 In his inaugural address, the president appealed for national unity.

Example 2 After the oath, he gave an inaugural address designed to reach out to all Americans.

⑧ **mania** ['meɪnɪə] ***n.***

a strong desire for something; interest in something

synonym fanaticism; abandon

antonym calmness; composure

word family manic; maniacal

related phrase religious mania; football mania

Example 1 The World Cup and the mania it inspires culminates with a find match.

Example 2 Much of the excitement and mania of the early Internet is also gone.

⑨ **recuperation** [rɪkuːpə'reɪʃ(ə)n] ***n.***

getting better again after an illness or injury; returning to a more normal condition

synonym	restoration; recovery
antonym	worsening; aggravation
word family	recuperate; recuperative

Example 1 No matter how powerful our brains are, they need recuperation time to be kept in shape.

Example 2 Lack of sleep and recuperation cause most to experience some degree of depression.

⑩ **secular** ['sekjʊlə] ***adj.***

not connected with or controlled by a church; relating to the worldly

synonym	wordly; mundane
antonym	religious; spiritual
word family	secularism; secularization
related phrase	secular education; secular society

Example 1 Do you believe in perpetual love in this secular world?

Example 2 There are serious moral arguments, both secular and religious.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

Achilles	clergy	corps	Boer	gunfire
infantry	parapet	steeplechase		

Part 2 Text

The Great Game

For the British recruits of the Great War, war was sport and sport was war.

In 1977 I spent what was to be the first of three summers at Fort Sam Houston in San Antonio, Texas, working out in blurring near-hundred-degree heat at the U.S. Modern Pentathlon Training Center, opened that year for the first time to women. Modern pentathlon is a composite competition, devised in 1912 by Baron Pierre de Coubertin, the founder of the modern Olympics, to mirror the prestigious pentathlon centerpiece of the ancient games. The eccentric selection of modern events, however—show jumping, épée fencing, pistol shooting, swimming, and cross-country running—was predicated on the belief, already obsolete in 1912, that these were the skills

a good soldier should possess. In my day, the majority of American male pentathletes, as well as a sprinkling of the inaugural group of women, held rank. The indelible military cast of some memories of this time now seem surreal, such as practicing cavalry drills on the parade field, or shooting, dueling style, at the range. "How you score is between God and your conscience," our marine-sergeant coach would say. America's most conspicuous modern pentathlete was the twenty-six-year-old West Point graduate George Patton, who came in fifth at the event's premiere in 1912, having performed poorly in the shooting.

The equation of sport with war, or more dangerously, war with sport, is universal and enduring, but occasionally stumbles into particularly sharp focus. As is made clear in *The War Lovers: Roosevelt, Lodge, Hearst, and the Rush to Empire, 1898*, Evan Thomas' new book about the easily avoidable steps that led to the Spanish American War, personal obsession on exercise and competitive collision morphed with appalling ease into national policy.

"In the last two decades of the nineteenth century, the young men of the upper and middle classes took to sweaty gyms, lifting weights and tossing medicine balls," Thomas writes. Although manifested in very different ways, this susceptibility to sports mania was shared by three of the key figures directing America's rush to war with Spain. Henry Cabot Lodge, the influential senator from Massachusetts, had been "a frail boy and, though he tried, never very proficient at games," reading books of tales of derring-do as a substitute for action. For William Randolph Hearst, the publisher of the war-mongering *New York Morning Journal*, sports could be counted on to sell papers: One of the first big stories he had commissioned when taking over the *Journal* had been the annual Princeton-Yale football game. When the battleship Maine was blown up in Havana harbor by what was trumpeted as enemy action but was probably an accident, Hearst, with shrewd understanding of the potent sports-war equation, had "proposed recruiting a regiment of giant athletes—heavyweight boxers, football players, and baseball sluggers—to overawe the pitiful Spaniards."

The last man in Thomas' triumvirate is *Teddy Roosevelt*, whose devotion to manly sporting activities is too well known to require much amplification. As a young boy suffering from short-sightedness and asthma, "Teedie" heaved himself into a regime of weightlifting, mountain climbing, and boxing, the bloody details of which he reported proudly to his father. Blood was an important aspect of Rooseveltian sport, hence the organization he founded in 1887, the Boone and Crockett Club, whose membership was limited to men who, in his words, "had killed with the rifle in fair chase." The club's purpose was "to promote manly sport with the rifle". The distance between "manly sport with the rifle" and the perceived sport of war was perilously short. Roosevelt's own ardently desired military blooding was achieved with his eventual command of the First U.S. Voluntary Cavalry, the eccentric "Rough Riders", whose exploits in the battle for San Juan Heights in Cuba were both significant and overplayed by the press and later by himself. The volunteer regiment was top heavy with sporting men, including an America's Cup yachtsman, reputedly the best quarterback who had ever played for Harvard, a steeplechase rider, a "crack" polo player, a tennis player, and a high jumper.

Informing Roosevelt's sporting spirit was the belief, widely prevalent at the time, that without physical strife America would lose her frontier spirit to exhaustion. In an 1896 speech that Thomas characterizes as a "psalm to the ideal of sports as preparation for war", Lodge urged his Harvard classmates to consider that the "time given to athletic contests and the injuries incurred on the playing field are part of the price which the English-speaking race has paid for being world

conquerors".

In England itself, whose shining empire seemed to testify to the imperial destiny of the Anglo-Saxon race, the fears for the inferiority of the nation's fighting men had some empirical basis. An inspection conducted during the Boer War of 1899–1902—in which Britain had not performed particularly well—revealed the alarming fact that based upon measurements of chest size, height, and weight, a full 30 percent of its volunteer recruits were "unfit"; the average height of the British Tommy was only five foot six. In Britain as in America, sports were seen as a remedy to this racial degeneracy, and yet, for all their striking common ground, British and Rooseveltian sporting values were directed toward very different ideals of manhood. As befit the rough-riding frontier ethic, American athleticism was about being stronger, clobbering the competition, blood lust—in Roosevelt's words, letting "the wolf rise in the heart". The cult of British athleticism, on the other hand, was about playing games.

The fountainhead of this particular brand of the sports-war equation was undoubtedly from the Victorian era well into the aftermath of the Great War. The centrality of athletic games had not arisen naturally but was very much the product of a determined reformation of a failing educational system: The weak masters were often incapable of controlling their entitled and high-spirited charges. Riots, rebellions, strikes, mass displays of disobedience—and at Eton an attempt to blow up one of the school houses with gunpowder—were standing features of early Victorian public-school life. One future headmaster, who had been schooled through the reforming period of the late 1870s, while at Eton recalled the transition there from "open wildness" to "something like etiquette".

Games did more than keep boys too busy and too tired to cause trouble; they also fostered team tribalism and school pride. When an outstanding team or individual athlete won both the flattery of his schoolmates and the approving recognition of the master, a bond was formed between boys and authority. The first symptom of games mania, as one observer recalled, "was the taking over of games by the clergy as a proper theme for the rostrum": One sermon preached to boys at Exeter indicated that the performance of the school's cricket team had been displeasing to God.

Athletic games strengthened the British race, giving young boys the physical training to become hardy servants of the empire, as courageous missionaries as well as soldiers. A good captain of the first eleven would undoubtedly make a good officer. Games taught a chap to play straight and not "offside". "A truly knightly football player," as it was put in Marlborough's school magazine, "was never yet guilty of lying, or deceit, or meanness whether of word or action." This insistence on the decency and "straightness" of the young athlete bolstered the attendant belief that just as the soldier-athlete was invariably decent. "In all this war there is nothing for us to be ashamed of," Sir James Yoxall, an MP and educational reformer declared at the outset of the First World War. "We fight for honor. You know what honor is among schoolboys—straight dealing, truth speaking, and 'playing the game'. Well, we are standing up for honor among nations, while Germany is playing the sneak and the bully in the big European school. Germany must be taught to 'play cricket'."

That the peak of this sporting faith would overlap the years of Europe's most catastrophic conflict is one of the many ironies that render the Great War so very pitiful and tragic. By 1914 it had been a long time since the English people as a whole had experienced warfare at first hand. Even the Boer War, in which 22,000 British troops died, had taken place safely out of sight, in faraway South Africa. As Richard van Emden points out in *Boy Soldiers of the Great War*, "Britain's colonial conflicts had been described but not seen, drawn but hardly photographed." At the same

time, however, they were covered in the written press: The stories of thrilling conquests playing out in the exotic places of the empire—on the veld, in the East—that streamed in to fill British newspapers and, most particularly, *Boy's Own Paper*, portrayed war as a romantic and glorious adventure. By van Emden's estimate, the number of underage British boys who enlisted in the Great War was well in excess of a quarter of a million. Henry Newbolt's "Vitaï Lampada", with its relentless refrain of "Play up! Play up! And play the game", made clear the continuity between athlete and soldier. One youth recalled a picture that was hung in his nursery showing "a boy trumpeter with a bandaged head, galloping madly through bursting shells for reinforcements". Played "straight" and not "offside", war was the very best of games. "Dear Lord Kitchner", wrote one Irish boy of nine years of age, to the secretary of state for war, "I want to go to the front. I can ride jolley quick on my bicycle and would go as dispatch ridder… I am very strong and often win a fight with lads twice as big as myself." (He received a reply from Kitchener's private secretary. "Lord Kitchener asks me to thank you for your letter, but he is afraid that you are not quite old enough to go to the front.")

For applicants of every age, the recruiting process could draw on familiar schoolboy criteria, as van Emden quotes:

"Where were you at school?" One seventeen-year-old applicant was asked by the recruiting officer.

"Eton, sir."

"In the Corps?"

"Yes sir, Sergeant."

"Play any games? Cricket?"

War was sport. Or so it must have seemed at first. The military exercises alone brought first-rate athletic benefits. "There's no doubt it did me good," one veteran recalled of his days of rifle drills and physical training. "What with the open air and exercise, I broadened out, gained confidence, and went in for boxing." Whole regiments of men, it was noted, with the benefit of good food and hardy exercise, added an inch to their height and a full stone, or fourteen pounds, of weight.

Beyond the training fields, the fiction that this was all a great game was maintained in the trenches. One young soldier recalled how as his battalion advanced, it was cheered, as if in a match, by the First Battalion Black Watch. "You feel like in a race, you're waiting to start," he recalled, "waiting for the signal, then the sergeant would shout, 'Right lads', and you're over the top."

Of the 1,200,000 British men who joined the Army in 1914 as volunteers, almost half a million had done so through the influence of popular soccer organizations. "Join and be in at the final," one recruiting poster advertised, while a rugby poster exhorted men to "Play the Game!". And it was soccer that gave the war one of its most memorable and heartbreakingly pointless images: That of a soldier dribbling a soccer ball toward enemy lines. While this sporting feat was enacted in several campaigns, it was Captain "Billie" Nevill's exploit at the Somme that caught British imagination. As one veteran recalled, when "the gunfire died away I saw an infantry man climb onto the parapet of no man's land, summoning others to follow. As he did so, he kicked off a football. A good kick". The stirring example of such sporting style, for the sentimental public, was made no less potent by the fact that enemy fire had at once cut Billie Nevill down.

When the war ended, Britain had far fewer sporting men. Some 885,000 had been killed outright, and another 1,700,000 soldiers grievously maimed and wounded. One woman recalled a scene toward the end of the war in Brighton, a seaside town to which the injured were sent for

recuperation. "The sight of hundreds of men on crutches going about in groups, many having lost one leg, many others both legs, caused sickness and horror. The maiming of masses of strong young men thus brought home was appalling." Possibly it was these widespread legions of maimed men that, by their fearful, negative examples, kept the sporting ethic alive. The desire to see whole, healthy young men was painfully strong for a nation desperate to be healed, and sports held sway at public schools into the 1930s, by which time a new generation of chaps had arisen to shoulder the next war.

The association of war with sport is not likely to disappear, given the physicality and competitiveness embedded in the practice of both. More surprising are the enduring associations of sport with war, often occurring in ways that rely on historic memory. Soccer matches played between England and Germany produce a flurry of caveats for rowdy English fans—no mimicking Hitler, no shouting of "stand up if you won the war", no goose stepping. When in 2001 England defeated Germany in a preliminary World Cup match in Munich, the British tabloids commemorated the victory with the thundering headline: "Blitzed!"

(Adapted from "The Great Game" by Caroline Alexander[1], available at https://www.laphamsquarterly.org/sports-games/great-game)

Note

① **Caroline Alexander**

Caroline Alexander is an author and a journalist who has written for *The New Yorker, Granta, Condé Nast Traveler*, *Smithsonian*, and *National Geographic*. She is the author of *Lost Gold of the Dark Ages*, *The War that Killed Achilles*, and, most recently, a new translation of the *Iliad*, published by Ecco in 2015.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. What is the relationship between sport and war in the United States? What is your own understanding concerning this issue?
2. Briefly retell the three key figures during the war between the United States and Spain under the description of Thomas, and then try to explain their connections in terms of sports and war.
3. What are "American athleticism" and "British athleticism"? And how do you comprehend these two ideals?
4. What were the pros for schoolboys to play games? Cite examples from the text to explain.
5. Why does the author mention "War was sport."? Explain this statement and then give your own comments.

IV. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. deflate, inflate ________________
2. decedent, defunct ________________
3. extrovert, introvert ________________
4. hallowed, divine ________________
5. fruitful, prolific ________________
6. canoodle, fondle ________________
7. flinch, advance ________________
8. flabby, powerful ________________
9. corrugate, pucker ________________
10. felicity, misery ________________
11. quaver, shiver ________________
12. reciprocate, rafter ________________
13. whir, burr ________________
14. swing, waggle ________________
15. tearful, tearless ________________
16. subsume, include ________________
17. tangent, tangerine ________________
18. waylay, ambush ________________
19. quay, wharf ________________
20. submerge, surface ________________

V. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

apportion	bilateral	convalesce	creditable	crinkle
deflect	dehydrate	dimple	doodle	extradite
afflict	archaic	patronage	proliferate	rescind
sift	tutorial	twilight	vacate	wisp

1. A less careful caress may make it ________________ or crack.
2. The purpose of this exercise is not to ________________ blame but to solve problems.
3. Since the heat tends to ________________ the body you will likely seek additional quantities of liquid refreshment.
4. Oxford's one-to-one ________________ are an effective but also costly way of teaching.
5. The ________________ sky was lavender and dark enough that Venus was out, hung above a freshly minted sickle moon.
6. Fears of mortgage defaults are adding pressure to an already depressed property market, while

reports of industry feeling the squeeze ________________.

7. Corbett steeled himself but Agatha only moved the ________________ of blonde hair from her forehead.
8. Apparently, mental illness is one of the few diseases requiring hospitalization where those ________________ are released before they are cured.
9. There was a smell of coffee in the air and a feeling that every room had only just been ________________ by somebody.
10. On the other, is the rural enclave with ________________ traditional technological knowledge which is fast decaying.
11. Another reason behind the opposition to political ________________ is the national disdain for politics and politicians.
12. To ensure that information would ________________ through from all corners of the Company, a local spokesperson was elected from each department.
13. The National Council of the Guild decided by three votes to two to call a special conference to ________________ the affiliation decision.
14. The agreement provided for disputes and differences between the two neighbors to be solved ________________.
15. China will continue encouraging ________________ and qualified Chinese enterprises to invest in Peru and conduct reciprocal cooperation there.
16. A high court judge granted a judicial review of his case, suggesting that the home secretary's decision to ________________ him could be unlawful.
17. The State develops social welfare undertakings, build public welfare facilities to provide the conditions for the workers to rest, ________________ and recuperate.
18. Arguably one of the most recognized and widespread games out there, this ________________ was made to offer respect to the game that changed gaming almost 26 years ago.
19. But she smiled when she spoke, consciously deepening her ________________ and fluttering her bristly black lashes as swiftly as butterflies' wings.
20. The only thing that could ________________ her from work, she once wrote, was "being in love", whereupon everything else flew out the window.

VI. Classify the words into groups.

abattoir	airfield	anaesthetist	archer	armoury
attorney	bailiff	beet	belfry	bellow
blare	boffin	breadcrumb	cameraman	cappuccino
caramel	childminder	chime	columnist	cornflour
crackle	dockyard	entrepreneur	fairground	farmyard
fishmonger	foodstuff	fundholder	gamekeeper	grapefruit
harlequin	headland			

1. Words for places: ____________________
2. Words for jobs: ____________________
3. Words for voice or sound: ____________________
4. Words for food: ____________________

VII. Label each of the following statements, F for fact, O for opinion, or B for a blend of both.

1. American would lose their frontier spirits if the whole nation gave up the exercise of sports.
2. Due to the poor body condition of the soldiers during the Boer War, the U.K. performed badly in that battle.
3. Sport games had played an important role in schools in the U.K.
4. Back to 1914, nearly half of the new soldiers had some kind of experience in playing sports, which was the criterion to be met in recruiting required men like schoolboys.
5. The desire for healthy and strong young man in the sport games was because of the pitiful disabled men caused by the Great War.

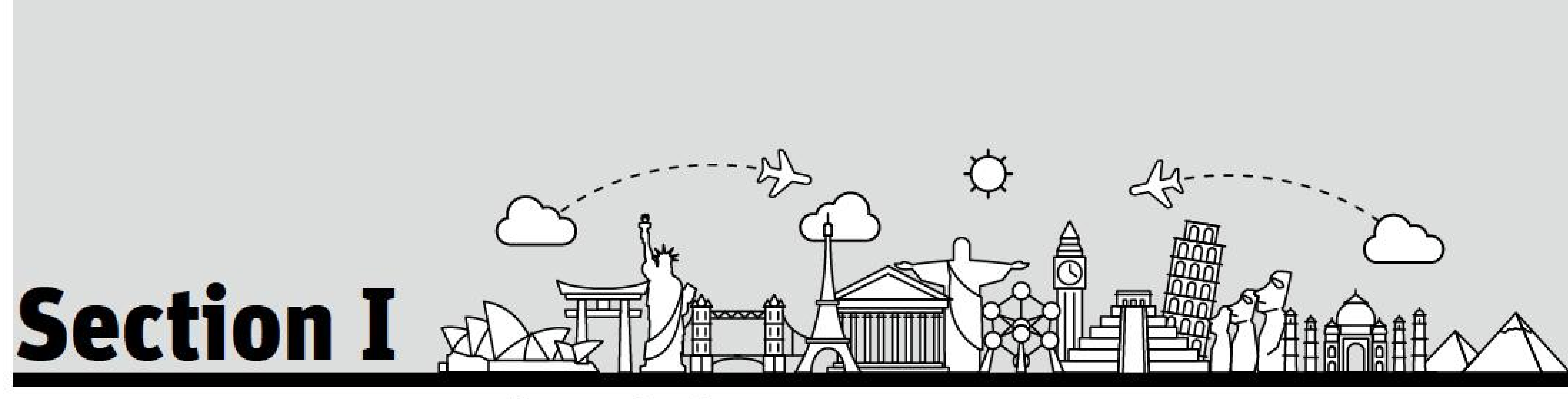
VIII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. Sports was not only important for the military but also had influence on the news industry in the past.
2. Teddy Roosevelt declined to engage in sports such as weightlifting, mountain climbing, and boxing because of his suffering of his illness like asthma.
3. The British athleticism was more or less similar to that of the United States, which were about the appreciation of power, fierce competition and thirst for blood.
4. Games helped to form a sense of team spirit and community pride so that teenagers were less likely to cause trouble in their school lives and became the responsible citizens of the country.
5. The major military conflicts in Europe were partially due to the belief in sports, for which many underaged boys were eager to go to the front.

IX. How do you view the statement puts forward in the last paragraph of the passage: "The association of war with sport is not likely to disappear, given the physicality and competitiveness embedded in the practice of both."? Write a passage of at least 250 words to illustrate your reasons and opinions.



Unit 10
Morality



Section I

Focus on Synthesizing Sources

Imagine you are assigned to read an account of President John Adams's tenure in the White House and the reading emphasizes Adams's praiseworthy efforts to stop the country's undeclared war with the French. Now imagine as well that you are assigned an outside reading on the same topic. This reading, however, harshly criticizes Adams's role in bringing about passage of the Alien and Sedition Acts. Having read about two different sides of the same subject, John Adams's tenure in the White House, how do you think you should proceed? Should you take notes on each reading separately? Or should you try to synthesize, or link, the two different positions into one unified statement that connects them together?

If you opted for the second choice, it may be because you already know the basic rule of remembering: The human mind is better at storing related pieces of information than isolated ideas, theories, or facts. Keep that principle in mind whenever you read different authors who discuss the same subject. It pays to see if you can synthesize the point each author makes into a broader statement that refers to or acknowledges the different points of view. If you can synthesize several ideas on the same topic, you have understood them thoroughly enough to write about them, whether it's for an exam or a term paper.

Consider the two readings about Adams just mentioned. Each one focuses on a different aspect, or side, of Adams's career. One reading notes a positive accomplishment; the other focuses on a more negative achievement. A statement like the following synthesizes the two readings and acknowledges both perspectives, or points of view, on Adams's career. "Fans of John Adams like to point to his abilities as a peacemaker during the conflict with the French, but his critics can't forget that the Alien and Sedition Acts came into being during his presidency." Using that sentence as your thesis statement, you can write a term paper. You can also prepare for a test by trying to recall the supporting details from both readings as a method of review.

Taking the time to synthesize two, three, or even four different sources of information into a statement that links them together does more than encourage remembering. It also deepens your understanding of the individual viewpoints.

To synthesize different sources on the same subject, you have to determine the main idea for each one. Then you have to infer how those main ideas, along with the supporting details used to develop them, relate to one another. This prolonged processing of information improves both comprehension and remembering. It will also take the terror out of writing term papers because you will know how to make sense of your research.

Synthesizing to inform or to persuade

Synthesizing is particularly important when you write research papers. Keep in mind, however,

that synthesis statements, like longer readings in general, can vary in their purpose. Sometimes they merely inform readers, while at other times they are clearly designed to persuade.

For example, imagine that you were assigned a paper on the U.S.A. Patriot Act, which came into being in response to the terrorist attacks on September 11, 2001. From your research, you might discover that there is much disagreement, some of it quite heated, on the effectiveness of the Patriot Act. There are people who say it is essential to protecting the country. Others, however, argue that it is ineffective.

If the goal of your synthesis is mainly to inform—and that may be a requirement of the assignment—then the synthesis statement you use to guide the writing of your paper would connect what you've read on the topic without expressing your personal opinion—for example, "Since the moment it was formulated, the Patriot Act has been a source of controversy, with many people supporting it and probably an equal number challenging its existence."

However, if your paper is expected to persuade, then your final paper might synthesize your point of view with the ideas of others into a statement like the following: "While portions of the Patriot Act were certainly necessary given the threat that faced the country following September 11, 2001, in current and calmer times, some elements of the Act need to be modified. They need to be modified because they do more to undermine civil rights than they do to eliminate terrorism."

Or you might argue the opposite: "While it is easy to understand the widespread criticism of the Patriot Act because it does, in fact, intrude on civil rights, it's also clear that in times like the current ones, even the portions of the Act that intrude on civil liberties are necessary."

Synthesizing two or more sources into one statement requires these steps:

1. Identify and paraphrase the main idea of each reading.

2. Determine what makes the readings similar or different.

3. Write a sentence or two that identifies, in fairly specific terms, the relationship among different authors focused on the same topic. Look, for example, at the following synthesis statement, which connects the theories of three different psychologists:

"For Sigmund Freud, unacknowledged sexual desires were the main source of neurotic behavior in adults, but Freud's pupils Carl Jung and Alfred Adler publicly refused to follow in his footsteps. While Jung emphasized the power of historical patterns to alter behavior, Adler focused on the way in which a sense of inferiority could motivate both positive and negative reactions to the world."

4. Include the names of the people taking each position if those names are (1) central to the opinion being expressed (e.g., almost no one else holds the opinion), or (2) the instructor wants the names included in the assignment.

Keep your purpose in mind

If you are synthesizing for a term paper, you might need a fifth step, depending on your purpose. The synthesis statement shown above to illustrate step 3 is fine as it is if the purpose of the paper is strictly informative. However, if part of your assignment is to argue for a particular point of view, then you need to indicate whether you (1) agree with the sources you've read, (2) disagree wholly or in part, or (3) hold a completely different point of view.

Here, for instance, is how the informative synthesis statement combining the ideas of Freud, Jung, and Adler could be re-written with a persuasive purpose:

"His disciples Carl Jung and Alfred Adler both rejected Sigmund Freud's theory that repressed sexual desires caused neurosis. Instead, they went on to formulate their own theories about the causes of psychic disturbance. However, of the two, it is Adler's theory of low self-esteem which has proven the most useful for therapeutic purposes. Jung's ideas about ancient mythic figures dominating our unconscious make interesting reading but don't allow for any practical application."

Ten questions for synthesizing sources

Sometimes the connections among sources are obvious. This is particularly true when the writers all agree or disagree. But when the connections are not so obvious, the questions that follow will prove useful.

1. Do the authors generally agree but offer different examples or reasons to prove the same point?

2. Does one author offer an interpretation that is challenged by the others?

3. Do the authors express a similar point of view only in different forms, say poem and essay, fiction and nonfiction?

4. Do the authors completely disagree or only partially disagree?

5. Do the authors address the same topic or issue but from different time frames, for instance, past and present—or from different perspectives—the elderly and the young or the working person versus a corporation?

6. Does one author focus on the cause or causes of a problem while the other looks more closely at solutions?

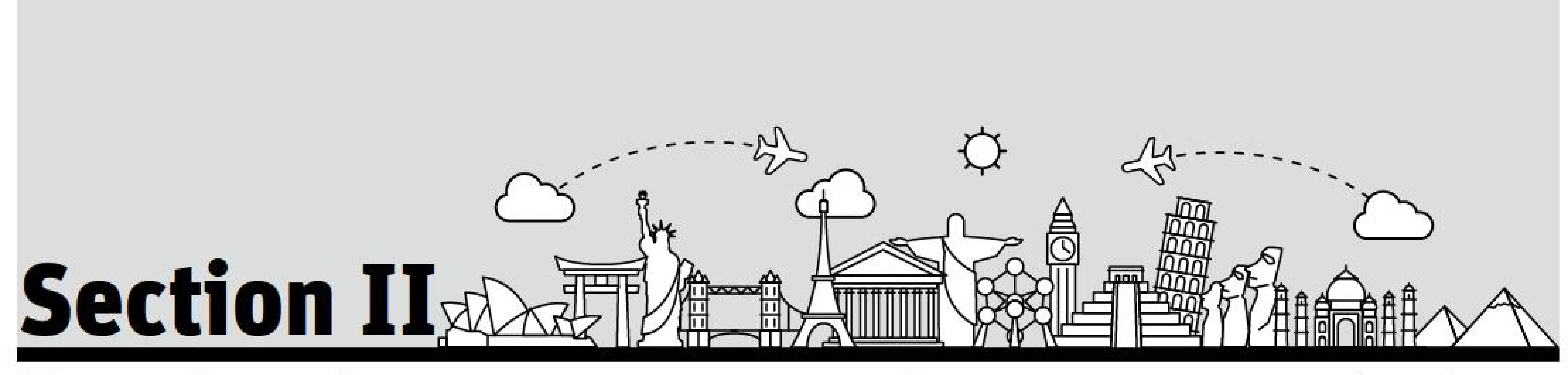
7. Does one author zero in on the causes of a historic event while the other concentrates on the aftermath or effect of the same event?

8. Do the authors come from different disciplines? Does one author focus on the psychological roots of an event while the other views it from an economic perspective?

9. Did the ideas of one author influence the work of another?

10. Does one author offer a personal account of events that the other describes in more impersonal or objective terms?

(Adapted from *Reading for Thinking*, edited by Laraine Flemming)



Section II

Text A: Why Facts Don't Change Our Minds

Part 1 Power of Words

Core Words

① **barmy** ['bɑrmi] ***adj.***

marked by spirited enjoyment; informal or slang terms for mentally irregular

synonym batty; yeasty

word family barm

Example 1 The music is driving me barmy.

Example 2 It sounds barmy, but the weird thing is that it seems to work.

② **conversely** ['kɒnvɜːslɪ] ***adv.***

used when one situation is the opposite of another

synonym contrary; inversely

antonym similarly

word family converse

Example 1 Every action you do every day builds your life or, conversely, helps to destroy it.

Example 2 Conversely, the more they recycle, the more they save.

③ **discern** [dɪ'sɜːn] ***vt./vi.*** **(discerned/discerned/discenrning)**

to notice or understand something by thinking about it carefully

synonym recognize; identify

word family discerning; discernment

Example 1 We should learn to discern and analyze the essentials of complicated questions.

Example 2 You need a long series of data to be able to discern such a trend.

④ **forebear** [fɔr'bɛr] ***n.***

someone who was a member of your family a long time in the past

synonym forefather; forerunner

Example 1 Our forebear might even teach us a few old tricks that could be used to help the living.

Example 2 I'll come back to the land of my forebears.

⑤ **polar** ['pəʊlə] ***adj./n.***

close to or relating to the North Pole or the South Pole

synonym dipolar; diametrical

antonym equatorial

word family polarity; polarize

Example 1 At this time of year, the Sun never sets over Antarctica, but rather traces an arc across the local horizon, allowing polar mesospheric clouds to be observed near local midnight.

Example 2 A molecule where the centers do not coincide is called a polar molecule.

⑥ **pontificate** [pɒn'tɪfɪkeɪt] ***n./vt.*** **(pontificated/pontificated/pontificating)**

the position or period of being Pope; to give your opinion about something in a way that shows you think you are always right

synonym preach

word family pontiff

Example 1 Quite logically, we get headlines that pontificate about yesterday's news.

Example 2 The central meaning of his pontificate is to restore papal authority

⑦ **smug** [smʌg] ***adj./n.***

marked by excessive complacency or self-satisfaction

synonym self-righteous; wonk

word family smugly; smugness

related phrase smug about

Example 1 What are you looking so smug about?

Example 2 Thomas and his wife looked at each other in smug satisfaction.

⑧ **squabble** ['skwɒb(ə)l] ***vi./vt./n.*** **(squabbled/squabbled/squabbling)**

to argue about something unimportant; a quarrel about petty points

synonym altercate; argument; dispute

related phrase squabble over/about/with

Example 1 They're always squabbling over money.

Example 2 He's squabbling with the referee.

⑨ **textbook** ['teks(t)bʊk] ***n.***

a book that contains information about a subject that people study, especially at school or college

synonym course book; schoolbook

Example 1 Each student was issued with a textbook.

Example 2 This sentence fell from that textbook.

⑩ **vehemently** ['viəməntli] ***adv.***

showing very strong feelings or opinions

synonym fervently; violently; strongly

word family vehement; vehemence

Example 1 He vehemently denied the accusations against him.

Example 2 In fact, most of these people would consider the norm as something to vehemently avoid.

Part 2 Text

Why Facts Don't Change Our Minds

New discoveries about the human mind show the limitations of reason.

In 1975, researchers at Stanford invited a group of undergraduates to take part in a study about suicide. They were presented with pairs of suicide notes. In each pair, one note had been composed by a random individual, the other by a person who had subsequently taken his own life. The students were then asked to distinguish between the genuine notes and the fake ones.

Some students discovered that they had a genius for the task. Out of twenty-five pairs of notes, they correctly identified the real one twenty-four times. Others discovered that they were hopeless. They identified the real note in only ten instances.

As is often the case with psychological studies, the whole setup was a hoax. Though half the notes were indeed genuine—they'd been obtained from the Los Angeles County Coroner's office—the scores were mythic. The students who'd been told they were almost always right were, on average, no more discerning than those who had been told they were mostly wrong.

In the second phase of the study, the deception was revealed. The students were told that the real point of the experiment was to gauge their responses to thinking they were right or wrong. (This, it turned out, was also a deception.) Finally, the students were asked to estimate how many suicide notes they had actually categorized correctly, and how many they thought an average student would get right. At this point, something curious happened. The students in the high-score group said that they thought they had, in fact, done quite well—significantly better than the average student—even though, as they'd just been told, they had zero grounds for believing this. Conversely, those who'd been assigned to the low-score group said that they thought they had done significantly worse than the average student—a conclusion that was equally unfounded.

"Once formed," the researchers observed dryly, "impressions are remarkably relentless."

A few years later, a new set of Stanford students was recruited for a related study. The students were handed packets of information about a pair of firefighters, Frank K. and George H. Frank's biography noted that, among other things, he had a baby daughter and he liked to scuba dive. George had a small son and played golf. The packets also included the men's responses on what the researchers called the Risky-Conservative Choice Test. According to one version of the packet, Frank was a successful firefighter who, on the test, almost always went with the safest option. In the other version, Frank also chose the safest option, but he was a lousy firefighter who'd been put "on report" by his supervisors several times. Once again, midway through the study, the students were informed that they'd been misled, and that the information they'd received was entirely fictitious. The students were then asked to describe their own beliefs. What sort of attitude toward risk did they think a successful firefighter would have? The students who'd received the first packet thought that he would avoid it. The students in the second group thought he'd embrace it.

Even after the evidence "for their beliefs has been totally refuted, people fail to make appropriate revisions in those beliefs", the researchers noted. In this case, the failure was "particularly impressive", since two data points would never have been enough information to generalize from.

The Stanford studies became famous. Coming from a group of academics in the nineteen-

seventies, the contention that people can't think straight was shocking. It isn't any longer. Thousands of subsequent experiments have confirmed (and elaborated on) this finding. As everyone who's followed the research—or even occasionally picked up a copy of *Psychology Today*—knows, any graduate student with a clipboard can demonstrate that reasonable-seeming people are often totally irrational. Rarely has this insight seemed more relevant than it does right now. Still, an essential puzzle remains: How did we come to be this way?

In a new book, *The Mystery of Reason* (Harvard), the cognitive scientists Hugo Mercier and Dan Sperber take a stab at answering this question. Mercier, who works at a French research institute in Lyon, and Sperber, now based at the Central European University, in Budapest, point out that reason is an evolved trait, like bipedalism or three-color vision. It emerged on the savannas of Africa, and has to be understood in that context.

Stripped of a lot of what might be called cognitive-science-ese, Mercier and Sperber's argument runs, more or less, as follows: Humans' biggest advantage over other species is our ability to cooperate. Cooperation is difficult to establish and almost as difficult to sustain. For any individual, freeloading is always the best course of action. Reason developed not to enable us to solve abstract, logical problems or even to help us draw conclusions from unfamiliar data; rather, it developed to resolve the problems posed by living in collaborative groups.

"Reason is an adaptation to the "hypersocial" niche humans have evolved for themselves," Mercier and Sperber write. Habits of mind that seem weird or barmy or just plain dumb from an "intellectualist" point of view prove shrewd when seen from a social "interactionist" perspective.

Consider what's become known as "confirmation bias", the tendency people have to embrace information that supports their beliefs and reject information that contradicts them. Of the many forms of faulty thinking that have been identified, confirmation bias is among the best catalogued; it's the subject of entire textbooks' worth of experiments. One of the most famous of these was conducted, again, at Stanford. For this experiment, researchers rounded up a group of students who had opposing opinions about capital punishment. Half the students were in favor of it and thought that it deterred crime; the other half were against it and thought that it had no effect on crime.

The students were asked to respond to two studies. One provided data in support of the deterrence argument, and the other provided data that called it into question. Both studies—you guessed it—were made up, and had been designed to present what were, objectively speaking, equally compelling statistics. The students who had originally supported capital punishment rated the pro-deterrence data highly credible and the anti-deterrence data unconvincing; the students who'd originally opposed capital punishment did the reverse. At the end of the experiment, the students were asked once again about their views. Those who'd started out pro-capital punishment were now even more in favor of it; those who'd opposed it were even more hostile.

If reason is designed to generate sound judgments, then it's hard to conceive of a more serious design flaw than confirmation bias. Imagine, Mercier and Sperber suggest a mouse that thinks the way we do. Such a mouse, "bent on confirming its belief that there are no cats around", would soon be dinner. To the extent that confirmation bias leads people to dismiss evidence of new or underappreciated threats—the human equivalent of the cat around the corner—it's a trait that should have been selected against. The fact that both we and it survive, Mercier and Sperber argue, proves that it must have some adaptive function, and that function, they maintain, is related to our

"hypersociability".

Mercier and Sperber prefer the term "myside bias". Humans, they point out, aren't randomly gullible. Presented with someone else's argument, we're quite good at spotting the weaknesses. Almost invariably, the positions we're blind about are our own.

A recent experiment performed by Mercier and some European colleagues neatly demonstrates this imbalance. Participants were asked to answer a series of simple reasoning problems. They were then asked to explain their responses, and were given a chance to modify them if they identified mistakes. The majority were satisfied with their original choices; fewer than fifteen per cent changed their minds in step two.

In step three, participants were shown one of the same problems, along with their answer and the answer of another participant, who'd come to a different conclusion. Once again, they were given the chance to change their responses. But a trick had been played: The answers presented to them as someone else's were actually their own, and vice versa. About half the participants realized what was going on. Among the other half, suddenly people became a lot more critical. Nearly sixty per cent now rejected the responses that they'd earlier been satisfied with.

This imbalance, according to Mercier and Sperber, reflects the task that reason evolved to perform, which is to prevent us from getting screwed by the other members of our group. Living in small bands of hunter-gatherers, our ancestors were primarily concerned with their social standing, and with making sure that they weren't the ones risking their lives on the hunt while others hanged around in the cave. There was little advantage in reasoning clearly, while much was to be gained from winning arguments.

Among the many, many issues our forebears didn't worry about were the deterrent effects of capital punishment and the ideal attributes of a firefighter. Nor did they have to contend with fabricated studies, or fake news, or Twitter. It's no wonder, then, that today reason often seems to fail us. As Mercier and Sperber write, "This is one of many cases in which the environment changed too quickly for natural selection to catch up."

Steven Sloman, a professor at Brown, and Philip Fernbach, a professor at the University of Colorado, are also cognitive scientists. They, too, believe sociability is the key to how the human mind functions or, perhaps more pertinently, goes wrong. They begin their book, *The Knowledge Illusion: Why We Never Think Alone* (Riverhead), with a look at toilets.

Virtually everyone in the United States, and indeed throughout the developed world, is familiar with toilets. A typical flush toilet has a ceramic bowl filled with water. When the handle is depressed, or the button pushed, the water—and everything that's been deposited in it—gets sucked into a pipe and from there into the sewage system. But how does this actually happen?

In a study conducted at Yale, graduate students were asked to rate their understanding of everyday devices, including toilets, zippers, and cylinder locks. They were then asked to write detailed, step-by-step explanations of how the devices work, and to rate their understanding again. Apparently, the effort revealed to the students their own ignorance, because their self-assessments dropped. (Toilets, it turns out, are more complicated than they appear.)

Sloman and Fernbach see this effect, which they call the "illusion of explanatory depth", just about everywhere. People believe that they know way more than they actually do. What allows us to persist in this belief is other people. In the case of my toilet, someone else designed it so that I can

operate it easily. This is something humans are very good at. We've been relying on one another's expertise ever since we figured out how to hunt together, which was probably a key development in our evolutionary history. So well do we collaborate, Sloman and Fernbach argue, that we can hardly tell where our own understanding ends and others' begins.

"One implication of the naturalness with which we divide cognitive labor," they write, is that there's "no sharp boundary between one person's ideas and knowledge" and "those of other members" of the group.

This borderlessness, or, if you prefer, confusion, is also crucial to what we consider progress. As people invented new tools for new ways of living, they simultaneously created new realms of ignorance; if everyone had insisted on, say, mastering the principles of metalworking before picking up a knife, the Bronze Age wouldn't have amounted to much. When it comes to new technologies, incomplete understanding is empowering.

Where it gets us into trouble, according to Sloman and Fernbach, is in the political domain. It's one thing for me to flush a toilet without knowing how it operates, and another for me to favor (or oppose) an immigration ban without knowing what I'm talking about. Sloman and Fernbach cite a survey conducted in 2014, not long after Russia annexed the Ukrainian territory of Crimea. Respondents were asked how they thought the U.S. should react, and also whether they could identify Ukraine on a map. The farther off base they were about the geography, the more likely they were to favor military intervention. (Respondents were so unsure of Ukraine's location that the median guess was wrong by eighteen hundred miles, roughly the distance from Kiev to Madrid.)

Surveys on many other issues have yielded similarly dismaying results. "As a rule, strong feelings about issues do not emerge from deep understanding," Sloman and Fernbach write. And here our dependence on other minds reinforces the problem. If your position on, say, the Affordable Care Act is baseless and I rely on it, then my opinion is also baseless. When I talk to Tom and he decides he agrees with me, his opinion is also baseless, but now that the three of us concur we feel that much more smug about our views. If we all now dismiss as unconvincing any information that contradicts our opinion, you get, well, the Trump Administration.

"This is how a community of knowledge can become dangerous," Sloman and Fernbach observe. The two have performed their own version of the toilet experiment, substituting public policy for household gadgets. In a study conducted in 2012, they asked people for their stance on questions like: Should there be a single-payer health-care system? Or merit-based pay for teachers? Participants were asked to rate their positions depending on how strongly they agreed or disagreed with the proposals. Next, they were instructed to explain, in as much detail as they could, the impacts of implementing each one. Most people at this point ran into trouble. Asked once again to rate their views, they brought down the intensity, so that they either agreed or disagreed less vehemently.

Sloman and Fernbach see in this result a little candle for a dark world. If we—or our friends or the mage on CNN—spent less time pontificating and more trying to work through the implications of policy proposals, we'd realize how clueless we are and moderate our views. This, they write, "may be the only form of thinking that will shatter the illusion of explanatory depth and change people's attitudes."

One way to look at science is as a system that corrects for people's natural inclinations. In a

well-run laboratory, there's no room for myside bias; the results have to be reproducible in other laboratories, by researchers who have no motive to confirm them. And this, it could be argued, is why the system has proved so successful. At any given moment, a field may be dominated by squabbles, but, in the end, the methodology prevails. Science moves forward, even as we remain stuck in place.

In *Denying to the Grave: Why We Ignore the Facts That Will Save Us* (Oxford), Jack Gorman, a psychiatrist, and his daughter, Sara Gorman, a public-health specialist, probe the gap between what science tells us and what we tell ourselves. Their concern is with those persistent beliefs which are not just demonstrably false but also potentially deadly, like the conviction that vaccines are hazardous. Of course, what's hazardous is not being vaccinated; that's why vaccines were created in the first place. "Immunization is one of the triumphs of modern medicine," the Gormans note. But no matter how many scientific studies conclude that vaccines are safe, and that there's no link between immunizations and autism, anti-vaxxers remain unmoved.

The Gormans, too, argue that ways of thinking that now seem self-destructive must at some point have been adaptive. And they, too, dedicate many pages to confirmation bias, which, they claim, has a physiological component. They cite research suggesting that people experience genuine pleasure—a rush of dopamine—when processing information that supports their beliefs. "It feels good to 'stick to our guns' even if we are wrong," they observe.

The Gormans don't just want to catalogue the ways we go wrong; they want to correct for them. There must be some way, they maintain, to convince people that vaccines are good for kids, and handguns are dangerous. But here they encounter the very problems they have specified. Providing people with accurate information doesn't seem to help; they simply discount it. Appealing to their emotions may work better, but doing so is obviously polar to the goal of promoting sound science. "The challenge that remains," they write toward the end of their book, "is to figure out how to address the tendencies that lead to false scientific belief."

The Mystery of Reason, *The Knowledge Illusion*, and *Denying to the Grave* were all written before the November election. And yet they anticipate Kellyanne Conway and the rise of "alternative facts". These days, it can feel as if the entire country has been given over to a vast psychological experiment being run either by no one or by Steve Bannon. Rational agents would be able to think their way to a solution. But, on this matter, the literature is not reassuring.

(This article appears in the print edition of the February 27, 2017, *The New Yorker*, with the headline "That's What You Think" by Elizabeth Kolbert[1])

Note

① Elizabeth Kolbert

Elizabeth Kolbert has been a staff writer at *The New Yorker* since 1999. She won the 2015 Pulitzer Prize for general nonfiction for *The Sixth Extinction: An Unnatural History*.

Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. To gauge the effect of facts on minds, what research was conduct in 1975? What conclusions did the researchers draw?
2. How do you understand the failure in the firefighters' case was "particularly impressive" according to the passage?
3. According to Steven Sloman and Philip Fernbach, what's the key to make the human mind functions? Give an example to explain it.
4. According to the passage, what evidence can testify that facts don't change human minds?
5. Why facts don't change our minds according to the passage?

IV. Choose the answer that best agrees with the sentence.

1. If you live in the boisterous metropolis, you will feel (a) tranquil or (b) noisy?
2. Does a building with archaic design possess (a) modern elements or (b) ancient elements?
3. If you yearn for something, you (a) want it very much or (b) disdain it?
4. Do shabby clothes look (a) in good quality, or (b) in poor condition?
5. If you tatter something, it means something (a) becomes scrappy or (b) keeps intact?

V. Match the words in the box with their definitions.

discerning	gullible	forebear	physiological	refute
smug	squabble	fabricate	vehemently	shrewd

1. ________________ someone who was a member of your family a long time in the past
2. ________________ good at judging what people or situations are really like
3. ________________ to invent a story, piece of information, etc. in order to deceive someone
4. ________________ to prove that a statement or idea is not correct
5. ________________ showing very strong feelings or opinions
6. ________________ marked by excessive complacency or self-satisfaction
7. ________________ to argue about something unimportant
8. ________________ showing the ability to make good judgments, especially about art music, style, etc.
9. ________________ too ready to believe what other people tell you, so that you are easily tricked

10. ________________ characteristic of or appropriate to an organism's healthy or normal functioning

VI. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. vehemently, conspicuously ________________
2. fabricate, manufacture ________________
3. forebear, descendant ________________
4. gullible, credulous ________________
5. discerning, judgematic ________________
6. sedate, composed ________________
7. smirk, giggle ________________
8. fat, slender ________________
9. pseudo, spurious ________________
10. shortcoming, strength ________________
11. envious, jealous ________________
12. beck, arroyo ________________
13. disquiet, easiness ________________
14. bungle, reverse ________________
15. combustion, inflammation ________________
16. vulgar, randy ________________
17. nit, boob ________________
18. collateral, conglomerate ________________
19. calamity, godsend ________________
20. conker, bicker ________________

VII. Fill in the gap with the word that best completes the sentence. Change the form where necessary.

banish	clipboard	conversely	dependence	exhort
fabricate	flippant	forebear	gravely	instill
involuntary	mistrust	odour	parochial	physiological
precarious	refute	shackle	squabble	vehemently

1. She ________________ tremendous enthusiasm into all her students.
2. Napoleon was ________________ to the island of St. Helena in 1815.
3. We are ________________ concerned about the incident and have taken steps to cope with.
4. In a society still ________________ by regulations and bureaucracy he was astonishingly impudent.

5. The living conditions of these migrants in illegal squatter settlements are often ________________.
6. Ishmael would also ________________ his children to read it, and laid great stress upon the utility of information.
7. While ________________ support is useful for one-off edits and demonstrations, it is less useful if you want to process whole documents.
8. These stories bias our perspective in all new situations and may push us towards embracing the future or ________________ constraining our actions.
9. In childhood, the age of ________________, a conscientious parent is often the best teacher. In adolescence, the age of independence, confronting hard consequences is often the best teacher.
10. All friends will ________________ and bicker, sometimes even fight, but none of this should close the door to each other.
11. Despite the slightly ________________ tone I have adopted, this essay is based on hard science.
12. There are also private ________________ schools that provide a more rigorous curriculum.
13. Another cause of unpleasant body ________________ is sweat souring when trapped in areas where air is unable to circulate.
14. These areas of the brain, while little known to most people, are helping scientists explain the ________________ reasons behind why we feel what we feel when we fall in love.
15. We encourage those dialogues, because we recognize that reducing ________________ between the two countries alone is not enough to ensure the stability of an entire region.
16. When the plaintiff has elaborated his case with witnesses and evidence, the defendant is given a chance to ________________ the plaintiff's charges, arguments, and evidence.
17. Criminal responsibilities shall be affixed on those who ________________, change and transfer the business license of a commercial bank.
18. They are ________________ opposed to such an extension.
19. In the Old Testament, the son of Abraham who was cast out after the birth of Isaac is traditionally considered to be the ________________ of the Arabs.
20. Overall, the patients who underwent the pallidotomy had fewer ________________ movements than those who received medicine alone.

VIII. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

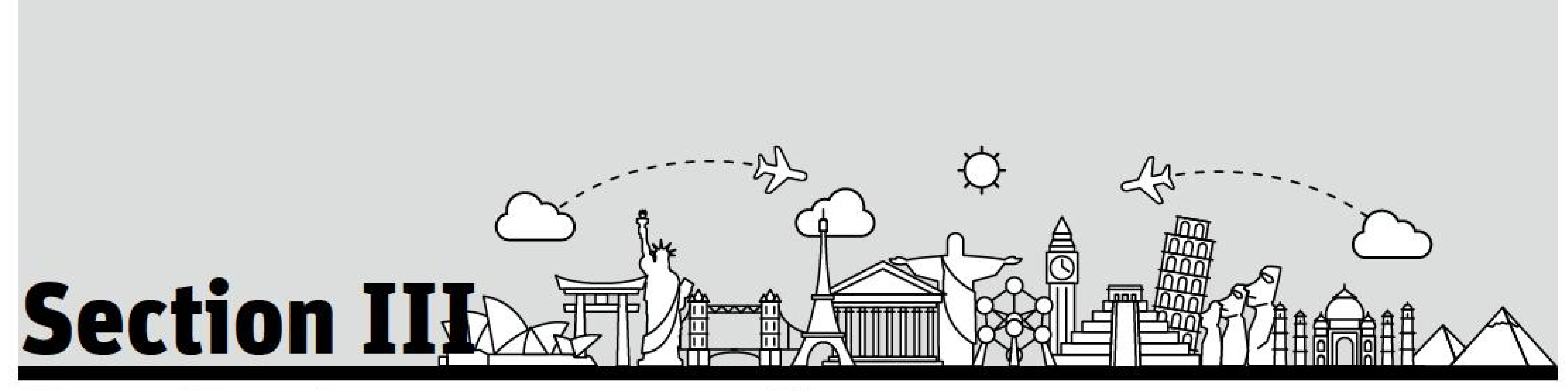
1. Providing people with accurate information can help correct for people's wrong minds effectively.
2. In 1975, researchers at Stanford conducted a study to measure the students' responses to thinking they were right or wrong.

3. The packets of information about the firefighters had an effect on the students' belief about a successful firefighter's attitude toward risk.
4. Reasonable-seeming people are often totally rational.
5. Reason developed to enable us to solve abstract, logical problems or even to help us draw conclusions from unfamiliar data.
6. From an "intellectualist" point of view, habits of mind seem subtle but from a social "interactionist" perspective, it proves to be weird or barmy.
7. Confirmation bias refers to the tendency that people have to embrace information that supports their beliefs and reject information that contradicts them.
8. According to Mercier and Sperber, reason evolved to prevent us from getting screwed by the other members of our group.
9. A new invention at the same time creates new realms of ignorance.
10. Science can correct for people's natural inclinations, which makes it a successful system.

IX. Translate the following sentences into Chinese.

1. The students who'd been told they were almost always right were, on average, no more discerning than those who had been told they were mostly wrong.
2. Reason developed not to enable us to solve abstract, logical problems or even to help us draw conclusions from unfamiliar data; rather, it developed to resolve the problems posed by living in collaborative groups.
3. Living in small bands of hunter-gatherers, our ancestors were primarily concerned with their social standing, and with making sure that they weren't the ones risking their lives on the hunt while others prowled around in the cave.
4. We've been relying on one another's expertise ever since we figured out how to hunt together, which was probably a key development in our evolutionary history.
5. If we—or our friends or the mage on CNN—spent less time pontificating and more trying to work through the implications of policy proposals, we'd realize how clueless we are and moderate our views.

X. According to the passage, facts don't change our minds. Do you agree this opinion? Write a passage to express your opinion besed on the text and your own experience.



Section III
Text B: The Long Goodbye

Part 1 Power of Words

Core Words

① **alibi** ['ælɪbaɪ] ***n./vt./vi.***

a claim that you cannot be guilty of a crime because you were somewhere else when the crime was committed; evidence which shows that such a claim is true; an excuse for not being somewhere or doing something; to exonerate (someone) by an alibi; to offer an excuse

synonym excuse; exculpation

related phrase a perfect/cast-iron/unshakeable alibi; alibi oneself

Example 1 He had a perfect alibi and the police let him go.

Example 2 He manages to persuade his wife to provide him with an alibi.

② **nostalgia** [nɒ'stældʒə] ***n.***

a feeling that a time in the past was good, or the activity of remembering a good time in the past and wishing that things had not changed

synonym homesickness

word family nostalgic; nostalgically

related phrase Nostalgia Hotel; reflexive nostalgia

Example 1 He looked back on his university days with a certain amount of nostalgia.

Example 2 The plot connects us with nostalgia.

③ **obsolete** ['ɒbsəliːt] ***adj./vt.*** **(obsoleted/obsoleted/obsoleting)**

no longer in use or no longer useful; of a kind or style no longer current; to make (something) old-fashioned or no longer useful

synonym antiquated; disused

antonym current; new-fashioned

word family obsoletely; obsoleteness

related phrase make/render obsolete

Example 1 Weapons that would have been invincible twenty years before are now vulnerable and obsolete.

Example 2 There is danger that technological change will render obsolete a product or method of production.

④ **prudence** ['pruːdəns] ***n.***

a sensible and careful attitude that makes you avoid unnecessary risks

synonym deliberateness

word family prudent; prudently

Example 1 Western businessmen are showing remarkable prudence in investing in the region.

Example 2 If so, the government must be extra careful as to not throw all fiscal prudence out the window.

⑤ **rampant** ['ræmpənt] ***adj./n.***

If you describe something bad, such as a crime or disease, as rampant, you mean that it is very common and is increasing in an uncontrolled way.

synonym angry; rude

word family ramp; rampage; rampageous; rampantly

related phrase rampant aggression; a rampant growth of weeds

Example 1 Fear of failure is rampant among students who have been drilled in standardized-test taking.

Example 2 The staff concluded that the industry was subject to rampant conflicts and disclosure was abysmal.

⑥ **requisite** ['rekwɪzɪt] ***adj./n.***

needed for a particular purpose; something that is necessary for a particular purpose

synonym essential; necessary; requirement

word family requisition

related phrase requisite of/for

Example 1 He lacks the requisite qualifications.

Example 2 He lacked the moral requisites for marriage.

⑦ **wrench** [ren(t)ʃ] ***vt./vi./n.*** **(wrenched/wrenched/wrenching)**

to twist and pull something roughly from the place where it is being held; a hand tool that is used to hold or twist a nut or bolt

synonym twist

word family wrenching

Example 1 He felt two men wrench the suitcase from his hand.

Example 2 The door had been wrenched open.

⑧ **yearn** [jɜːn] ***vi.***

to long persistently, wistfully, or sadly; to feel tenderness or compassion

synonym long; aspire

word family yearner; yearningly

related phrase yearn for; yearn toward

Example 1 Phil had yearned to be a pilot from an early age.

Example 2 Many students also yearn for the greater freedom, and "adult" atmosphere, that college offers.

Words for Self-study

Please find and memorize the meanings and usages of the following words with the help of dictionaries, online resources and other references.

conjure moralize retribution salon subsequent
silhouette

Part 2 Text

The Long Goodbye

A reconsideration of Gustave Flaubert's Sentimental Education—and the very idea of growing up

For a long time French and English novels were content to borrow their titles from the names of their chief characters, and this is how readers first learned of Robinson, Moll, Pamela, Jacques, Tom, Emma, Oliver, David, and many others. Starting in the late eighteenth century, titles took a descriptive or even predictive turn. There were dangerous liaisons, prides and prejudices, lost illusions, great expectations, crimes and punishments, and other moral or legal considerations. These titles didn't tell us much, but they hinted at risk and retribution, seemed to profess a large wisdom readers might share with the author at the expense of the characters. The novels themselves were not half as moralizing as their titles suggested—most of them were not moralizing at all—but they did seek intrigue, appealing to what we thought we knew.

Almost all of these great novels address the question of how and when we grow up. When we become wise, or when we are defeated. When we get married. When we stop making our favorite mistakes. The interest of the titles is that they suggest that readers have already come of age yet are longing to go back in time to watch another person go through the process. Any novel of disillusion and maturity must conjure up the very magic and youth that will, happily or with regret, be left behind. The reader tracks the full story with sympathy and surprise but enjoys a kind of prudential advantage over the characters.

Gustave Flaubert's *Sentimental Education* possesses all of the above qualities and more: Loaded

title, financial expectations, a host of illusions to be lost, a knowledge of human folly that allows no appeal.

The novel tells the story of Frédéric Moreau, as well as that of his friends and acquaintances. In the first chapter he meets Mme Arnoux, who becomes the love of his life, on a river steamer, and devotes the whole book to dreaming of her. She is the wife of the novel's most charming and rascally speculator, an art dealer, among many other things. Frédéric aspires to be a writer, moves from his provincial town to Paris, drops out of law school, conducts several affairs, sets foot in politics, and witnesses the revolution.

This book is so much a coming-of-age novel that its characters read other coming-of-age novels. When Charles Deslauriers, a school friend, learns that Frédéric may have an introduction to an important financial and political figure in Paris, he evokes a famous figure in Balzac to gall him on:

"There's nothing like mingling with the rich. Since you own a tailcoat and a pair of white gloves, make the most of them. You must get into that circle. You can introduce me later on. A millionaire—just think of it. Make sure you get into his good books—and his wife's! Become her lover!

Frédéric protested.

'But this is just the way the world goes. Remember Rastignac in the *Comédie humaine*. You can do it, I'm sure you can!'

Frédéric had so much confidence in Deslauriers that he felt shaken."

Eugène de Rastignac first appeared in *Le Père Goriot* (1835) and later shows up as a model for the hero of Balzac's own *Lost Illusions* (1837–1843). The name of Rastignac reminds us that *Sentimental Education* belongs to two other genres related to that of the coming-of-age novel—or perhaps there is only one genre hiding under the various names. The first, more traditional name is the Bildungsroman, and *Bildung* would certainly be a plausible translation of "education", and vice versa. The genre is always associated with Goethe's two novels about the intellectual and moral formation of a young man, *Wilhelm Meister's Apprenticeship* and *Wilhelm Meister's Journeyman Years*, but there are novels in many languages that would qualify for entry; it's almost more helpful to think of novels that are not Bildungsromans, like fictions centering on the drifter hero, the tortured heroine, or the marriage plot. F. W. Dupee, in what is perhaps the best single essay on *Sentimental Education*, calls it "a negative Bildungsroman. With the characters, the education by experience doesn't 'take'. They learn nothing".

The other name for the genre evokes the Young Man from the Provinces, the theme of "a great line of novels", as Lionel Trilling says, "the very backbone" of nineteenth-century fiction. The provinces may be metaphorical, the outskirts of whatever world the young man wants to join, although in Flaubert, as well as in Balzac, Stendhal, and Dickens, they are usually quite literal. At the heart of the story is a strange marriage between historical change and personal romance, in which money, which Trilling calls "the hard fluent fact" of modern society, operates in both regions. Money unravels hierarchy, makes the changing European society open to the arrival of underprivileged young men—but not that open, for money can also keep them out or destroy them. The story occurred in reality, Trilling suggests, before it made its way into fiction, and Rousseau and Napoleon were its visible stars: "Jean-Jacques Rousseau is the father of all the Young Men from the

Provinces, including the one from Corsica."

While *Sentimental Education* provides the requisite arcs and twists of a Bildungsroman, a coming-of-age novel, and a story of a Young Man from the Provinces, it also questions the assumptions of each, asking if any of these stories quite leads to where it is supposed to go. This is to say that we are invited to explore the realm of what Balzac calls illusions and Flaubert calls sentiments, where ambition and fantasy are rampant and sometimes fulfilled, where cynical advice passes as wisdom. It is the realm of what we think we know—what some of us are sure we know—but where none of us is always right. In other words, the world we enter in adolescence and rarely ever leave. The trouble with the place is that although it provides unheard-of opportunities, it offers no guarantee in individual cases. This is as true for bad news as it is for good. If so many European novels seem to know that things will not end well, they know this for sure only because they are novels, because the choice of endings belongs to the author, not to chance or history. What the novels and the authors know beneath their plots, or inside of them, is that almost anything can happen; that the difference between a successful plan and an abnormal fantasy can't be told until the game is completely over.

If you become the lover of the wife of your millionaire patron, as Frédéric does in *Sentimental Education*, you may seem to have it made, the Rastignac plan playing out perfectly. And when the millionaire dies and you are set to marry into untold wealth, what could possibly go wrong? Well, your wife-to-be might turn out, as Frédéric's does, to be less rich than she thought she was, and like Frédéric, you might in any case blow the whole scheme by borrowing money from her in order to help the woman you really love. This is not a lost illusion, except in the most diffuse sense. It is a cynical fairy tale that came and went—the victim of a sentimental error, or was it a sentimental truth?

It's unclear, and the ambiguity shouldn't take us by surprise, since it was there from the start, even before the start, on the cover of the book. The most obvious meaning of "sentimental" in French is "to do with the feelings"—we could translate Flaubert's title as *Education of the Heart*—and in English the word means "showing displaced or excessive feeling". Yet translators are right to stay literal, since Flaubert manages to set both meanings to work at once. In Flaubert sentiments are scarcely ever just sentiments: They are clouded, misread, misused emotions, forms of delusion, authentic feelings deeply attached to the wrong objects, and much more. This is why for him—to deploy his compressed joke in a still pretty compressed way—an education of the sentiments will have to be sentimental.

Frédéric and Deslauriers pursue different careers, taking on Paris—as Rastignac sets out to do at the end of *Le Père Goriot*—and meeting a brilliant array of character types and social climbers: painters, lawyers, writers, actors, singers, kept women, professional politicians, financiers, protesters. Many of these people are successful but none sees the world straight: There is always a tilt, an angle. Frédéric is not so much the hero of the novel as the inconsistent mind through which the events of the novel are, so to speak, ideally seen: Their blurred reality complements his blurred vision. He has his passionate moments; he stands up occasionally for the oppressed, and there are times when his horror of the gainfulness of the conservative well-to-do overcomes him. He tells himself that his patron was in the habit of "worshipping authority so zealously that he would have paid for the privilege of selling himself"; of a complacent crowd in a salon, he thinks, "They would have sold France or the whole human race to safeguard their fortunes, spare themselves the least

twinge of discomfort or embarrassment, or simply out of mere surrender and an instinctive worship of power." The youthful outrage quickly fades away each time.

Frédéric and Deslauriers represent, rather schematically, the illusions of—or sentiments attaching to—love and power, or this is what Flaubert's seemingly all-knowing narrator says they tell themselves when they take stock. At the end of the novel, after nearly thirty years of friendship, including several quarrels and reunion, they get together, as any old school friends might one evening, over a drink by a fire, although it isn't exactly a talking over of the glory days:

"And they looked back over their lives.

They had both failed, one to realize his dreams of love, the other to fulfill his dreams of power. What was the reason?"

Frédéric thinks it's because he didn't stick to "a straight course". Deslauriers, for his part, feels he himself was "far too rigid in (his) line of conduct". Flaubert's narrator adds, with an economy that is a form of judgment, "Then they blamed chance, circumstances, the times into which they were born."

There's too much to say about this simple setup, starting with its misleading simplicity. Are Frédéric and Deslauriers right about their lives? If they are not right, how wrong are they? And who is telling us about the way they talk and think? Nothing in the novel suggests that Frédéric and Deslauriers devoted themselves exclusively to love or power, or indeed that deviation and rigidity were the sole errors of either. The simplification belongs to their sentimental memory, that backward glance that reveals the silhouette of a former self that is then gladly and unknowingly filled in by one's present-day desires. Frédéric's life is full of politics and social ambition, and if what he thinks of as love may actually include a few flickers of the real thing, it mainly consists of a series of affairs and loose. Deslauriers has had affairs, too, is married, and has thought at least as much about his resentments and his poverty as about power. They misunderstand their lives, but they do it with elegant clarity, and they do it together, entirely on the same deluded wavelength.

How do we know the wavelength is deluded? We don't—or we don't know for sure. But the question can be asked because the story is told not by an unreliable narrator—as so many stories by Henry James are, for example—but an entirely reliable brief narrator: He says too little for us to know exactly what he is saying. This feature of Flaubert's style is everywhere in the novel, and far more perfect in its tone and succinctness than the style he created for *Madame Bovary*. How do we read the trinity of easy phrases that so concisely capture the spirit of the book and, sadly, for some, the reality of growing up and old: "They looked back"; "they had both failed"; "What was the reason?"

"They looked back" is unambiguous. The narrator tells us about something that happened, and he can't not know this—it's his story. The two men are talking about something and that something is the past: They are looking back. But what about "they had both failed"? Is the narrator delivering a final verdict on their lives? And if he is, does he know about their failure in the way he knows they are looking back? Isn't this quite a different kind of knowledge, one more open to question, and perhaps not in the narrator's domain at all? Or perhaps this is what Frédéric and Deslauriers are saying to themselves, and the narrator is not saying anything, just summing up for them in his own terms, without quotation marks. This is a method often associated with Flaubert, although there are fine examples in Jane Austen; it's called free indirect style. The interest of the method is that it often

makes a huge difference in interpretation whether we notice it or not, but there remains no visible mark that forces us to notice it if we don't want to. The difference and the invisibility team up and leave almost everything to us. This is exactly how the question "What was the reason?" plays. Is the narrator asking us or mirroring the asking of the two men? What do we think of these options—and of having an option at all? Here the sentimental education is that of the reader. Whichever reading we choose, we shall have participated in the actual outcome of the book.

The situation is a little easier when we get to the beginnings of Frédéric's and Deslauriers' self-evaluations—"Then they blamed chance"—since the narrator seems to have tipped his hand. He's summarizing again, but the summary feels like a satire of sentimental alibi. The men are not wrong, of course, to think of themselves as victims of chance and children of their time; just wrong to think this made them different from anyone else. The Young Men from the Provinces have come of age finally, and if we don't believe that failure is all there is to see here, we may imagine they have come of age by pretending to be wiser than they are. What would mitigate the failure is whatever awareness they may have of their own pretense—of the space between the stories they tell themselves and what they know when they are not telling stories.

The sorrowful last meeting between Frédéric and Mme Arnoux, which immediately precedes this scene, offers a related but not identical take-on-the-backward glance. With its mixture of wrenching emotion and stark sarcasm, the passage is a masterpiece in Flaubert's most intricate manner. She comes to visit him, they sit, they smile at each other. She says she didn't follow up on their relationship because she was afraid—afraid of him, afraid of herself—a confession that produces a "paroxysm of delight" in Frédéric. She often thinks of him, she confesses, especially when she strolls in the garden of her country house and rests a while on a particular bench—"Frédéric's bench". Then she catches sight of a painting of one of Frédéric's mistresses, and says she thinks she recognizes the woman. "No, you can't," Frédéric replies. "It's an old Italian painting." They speak in the dubious tenses of future nostalgia: "We shall have loved each other well... How happy we would have been." After she takes her hat off, revealing her white hair, Frédéric starts "murmuring endearments" to hide his disappointment; she, the narrator says, "rapturously accepted this adoration of the woman she had ceased to be". A little later Frédéric suspects that Mme Arnoux has come to give herself to him, and the thought fills him with desire and hate, and—a perfect, trivial, all too plausible addition—the fear of being disgusted by the whole scene afterward:

"And partly out of prudence and partly to avoid degrading his ideal, he turned on his heel and started rolling a cigarette.

She gazed at him admiringly.

'How considerate you are! There's nobody like you!'"

There is enough bathos and misunderstanding in this scene to sink it into the broadest satire: The bench, Frédéric's lie about the painting, the sentimental journey into future memories, Mme Arnoux's delight in Frédéric's distracting compliments, his suspicion of the reason for her visit, her romantic misreading of his muddle. And yet real feelings are engaged, caught up not only in the sentimentality that soaks the ways these characters have of thinking about the heart, but also in a genuine, yearning loyalty to the best in themselves, in a sense of loss that is all the more real because most of its ingredients are imaginary. Flaubert rather tenderly strikes this note early on in relation to Frédéric's fantasies: "These daydreams seemed so real that eventually they made him feel miserable, as if he had lost something precious."

The beauty of this scene, surely one of the greatest in literature, brings us back to the question of coming of age. And here again, as with the story of the Young Men from the Provinces, only more eloquently and permanently, failure becomes success. In their sad and obsolete fashion, Frédéric and Mme Arnoux have experienced a love that cannot be outlasted. They can grow old, but they can't grow up, or not in a way that will allow them to escape the allegiances of their younger days. One of the more attractive forms of coming of age would be to refine the very notions of age and arrival as we were caught up in the act.

(Adapted from "The Long Goodbye" by Michael Wood[1])

Note

① Michael Wood

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Part 3 Exercises

I. Read aloud and listen to the audio of the text for full understanding.

II. Practice subvocal reading at fast speed (250 words per minute), and then try to suppress subvocal to achieve much faster reading speed.

III. Think and respond critically.

1. Starting in the late eighteenth century, what turn did titles of novel take?
2. What qualities does Gustave Flaubert's *Sentimental Education* possess?
3. What kind of learning can readers get from the novel like *Sentimental Education*?
4. How do you understand "sentimental" according to the passage?
5. Why is *Sentimental Education* a masterpiece in Flaubert's most intricate manner?

IV. Make a choice that best completes each of the following sentences.

1. If you make an involuntary movement, you make it (a) with certain intention, or (b) in your subconscious.
2. Is a tyranny government ruled by (a) a person or a small group of people, or (b) by a majority of people?
3. If something is cumbersome, you might carry it (a) with difficulties or (b) with ease?
4. If someone is parochial, he might (a) be concerned about their own affairs or (b) consider more important things.
5. If someone aims to subvert a state, he will (a) weaken its power or (b) destroy its power?

V. Decide whether the following pairs of words are synonyms, antonyms or neither. Use a dictionary for help if necessary.

1. silhouette, contour ________________
2. requisition, requisite ________________
3. heroine, hero ________________
4. intrigue, conspiracy ________________
5. retribution, punishment ________________
6. foe, antagonist ________________
7. sovereignty, autonomy ________________
8. incremental, crescendo ________________
9. feudalism, diplomacy ________________
10. oscillate, destabilize ________________
11. long-standing, incessant ________________
12. opium, optimum ________________
13. ingenious, sluggish ________________
14. trash, chaff ________________
15. chariot, cove ________________
16. instill, infiltrate ________________
17. beetle, bluebell ________________
18. tyranny, diplomacy ________________
19. impersonal, gruff ________________
20. parochial, commensurate ________________

VI. Match the words in the box with their definitions.

astronomy	gunpowder	increment	millennium	musket
obsolete	oscillate	prowess	sophistication	typify

1. ________________ the action or process of increasing especially in quantity or value
2. ________________ the process or result of becoming more complex, developed, or subtle
3. ________________ distinguished bravery or extraordinary ability
4. ________________ the study of objects and matter outside the earth's atmosphere and of their physical and chemical properties
5. ________________ the total weight of metal that can be thrown by the major battery of a battleship in one broadside
6. ________________ to vary between opposing beliefs, feelings, or theories
7. ________________ a period of 1,000 years; a 1,000th anniversary or its celebration
8. ________________ no longer in use or no longer useful

9. ________________ a firearm that is loaded through the muzzle and that was once used by
10. ________________ to represent what is normal for (something); to be a good or typical example of (something)

VII. Fill in the gap with the word that best completex the sentence. Change the form where necessary.

adolescence	authentic	mitigate	nostalgia	rampant
requisite	seduce	twinge	vengeance	yearn
compass	chariot	ingenious	increment	inhabitant
irrigate	mechanism	oscillate	setback	sovereignty

1. If you're going to ________________ someone, set your sights high.
2. His company, after a turbulent ________________, has entered a comfortable and prosperous middle age.
3. The crisis convinced Higgins he had to ________________ the utility through a 180-degree course correction.
4. Yet we all ________________ for that deep connection with others, those moments of bliss, joy, completeness.
5. We respect your ________________ and the tremendous sacrifices you have made for your country.
6. The President, however, makes it clear that there will be no ________________ in federal funds.
7. He was thrown from his ________________ and his horses tore him to pieces and devoured him.
8. To cut a board around a curved or irregular object such as a stone or pipe, use a ________________.
9. However, some financial advisers are warning against the ________________ speculation the dollar has caused on Wall Street.
10. Therefore, as a man who has not thought and philosophized in vain, I seek no ________________, plot no evil against thee.
11. Pursuing personal growth is a powerful thing. But it should be used to uncover and cultivate a more ________________ self.
12. If the ________________ amount of thought force is brought to bear, there is nothing that is beyond the power of human comprehension.
13. He thinks it was an ________________ experiment and perhaps even representative of the future of advertising.
14. In order to overcome the problem of an inadequate water supply, many parts of the arid and semi-arid regions have been ________________.
15. It is not the ________________ itself that influences your future, but rather how to react to the negative situation.

16. In some of these, for instance California and Wyoming, the material was apparently ignored by the aboriginal ________________.
17. The Drosophila studies have not solved the memory problem, but they have certainly supplemented our understanding of its biochemical ________________.
18. Overcome with ________________, I decided to break from the reclining group, and took a walk down to the cemetery where my aunts, uncles, mother, and father lay.
19. Although efforts are under way to ________________ the worst effects of overpopulation and climate change, Fenner believes it is futile, that our fate is sealed.
20. A stock index does not ________________ with such frightening amplitude as we have witnessed recently unless to announce some tectonic change ahead.

VIII. Classify the words into groups.

archaeology	geometry	Braille	ballad	critique
linguistics	choral	Gaelic	anthropology	morphology
folklore	semantics	Thai	Zulu	parable
phonetics	geriatrics	obituary	idiom	parole

1. Words for subjects related to language: ________________
2. Words for different languages: ________________
3. Words for various expressional forms of language: ________________

IX. Read the passage and decide whether the following statements are true or false. Label T (true) if the statement agrees with the information given in the passage, and F (false) if the statement contradicts the information given in the passage. If it is false, give the reason.

1. Starting in the late eighteenth century, almost all of great novels address the question of growing up.
2. When readers read novels, only at the very end of the book they learn what has happened.
3. Frédéric himself trusts in his argument, out of the strength of the assertion and his own faith in his friend.
4. Frédéric and Deslauriers pursue different careers, but they had both failed with the same reason.
5. The question of coming of age exists in the whole novel, and the author finally give the answer to the readers.

X. Translate the following sentences into Chinese.

1. The novels themselves were not half as moralizing as their titles suggested—most of them were not moralizing at all—but they did seek intrigue, appealing to what we thought we knew.
2. Flaubert implied on many occasions that France itself came of age in the worst sense, if not in 1848, then with the arrival of the Second Empire, which the upheaval helped to precipitate,

four years later.

3. Money unravels hierarchy, makes the changing European society open to the arrival of underprivileged young men—but not that open, for money can also keep them out or destroy them.
4. The interest of the method is that it often makes a huge difference in interpretation whether we notice it or not, but there remains no visible mark that forces us to notice it if we don't want to.
5. They can grow old, but they can't grow up, or not in a way that will allow them to escape the allegiances of their younger days.

XI. Write a passage on how you consider Gustave Flaubert's *Sentimental Education*. Write at least 250 words, including your reasons and opinions.